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A Journal of Religion

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Opening a New Frontier

An Epic Nomination

Editorials

P, 1133

The Oxford Groups in Canada

By C. E. Silcox

Women Unite Against Fascism

By Henri Barbusse

Give Us a Newer New Deal!

By Ira H. Frantz

September Survey of Books

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In This Issue

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The CHRISTIAN CENTURY

September 12, 1934

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Calendar of Coming Events

Sept. 17-18. Conference on Socialist Christianity, Brookwood Labor college, Katonah, N. Y.
Oct. 1. North district Lehigh Valley Methodist ministerial and lay conference, Wesley church, Bethlehem, Pa.
Oct. 1-3. Wisconsin Congregational conference, Lake Geneva.
Oct. 2, 3. 150th anniversary of the New Brunswick theological seminary, New Brunswick, N. J.
Oct. 2-4. Annual meeting New York branch Woman's foreign missionary society, Central Methodist church, Utica.
Oct. 3. Central New York annual conference, University Methodist church, Syracuse.
Oct. 3. Pittsburgh annual conference, Franklin Street Methodist church, Johnstown, Pa.
Oct. 3. Genesee annual conference, Spencer-Ripley Methodist church, Rochester, N. Y.
Oct. 4-15. General conference, Evangelical church, Akron, O.
Oct. 5-7. Teachers union conference, Netcong, N. J.
Oct. 5-10. Annual meeting Woman's home missionary society, Harrisburg, Pa.
Oct. 6. Sunday school teachers recognition day.

In This Issue

(Continued)

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LI CHICAGO, SEPTEMBER 12, 1934 NUMBER 37

EDITORIAL

EXPERIENCE has once again proved, during the tense days preceding the threatened textile strike, that the public is left almost without dependable information on the issues at stake. Millions of words have been printed, and hundreds of thousands flung out over the air, yet it is doubtful whether a single person intimately related to the conflict feels adequately informed as to why this calamity has befallen the country. Why did the textile owners bring the negotiations to an abrupt end? Why have the textile workers become convinced that a revision of their wage-scale is possible and necessary? Nobody knows. Everybody wants to know; everybody reads or listens to the communiques which profess to give the necessary information. But these are so patently biased, when they are not hopelessly superficial, that they are of little help. Is not this an indication of a public service that badly needs performing? Why should not the department of labor, or the industrial board, make it their business to provide the public with authoritative information on the causes and issues in important threatening industrial disputes? It becomes daily more questionable what service either of these bodies can perform on behalf of the disputants, but if either one will make it possible for the average citizen to feel that he really knows what an impending strike is all about, it will render a public service of enormous value.

A Needed Public Service

Is It to be a Year of Great Strikes?

THE editorial deadline makes it impossible to comment on the degree to which the United Textile Workers have been able to make good on their threats of a complete tie-up in the cotton mills. Apparently, however, the last chance of staving off the textile strike has passed. And apparently, although there will be certain cotton textile unions—most of them not affiliated with the A. F. of L. body—which will not respond to the strike call, sufficient reinforcement will come from workers in silk, wool, hosiery, rayon, carpet, drapery and similar mills to make the walkout nearly the largest in America's industrial history. The calling of a strike of this magnitude just at this time, when the usual autumn production gain was already imperiled, must seem to administration leaders as the most dangerous threat to the Roosevelt claims of recovery (*cf.* Mr. Richberg's series of reports) so far to develop. But administration leaders will be well advised to regard this textile strike as probably no more than a precursor of a series of industrial conflicts of hitherto unprecedented size. Comparatively speaking, it should be realized that both the Cotton Textile Institute (the mill owners) and the United Textile Workers (a conservative union) have done well under the NRA—so exceptionally well, in fact, that the government has frequently used them as its prize exhibits of an industry intelligently organized for self-government under an NRA code. Now to have this conservative union resort to the extreme measure of a strike proves that labor, however it is faring, still feels insecure under NRA protection. And if this feeling of insecurity is sufficient to precipitate such desperate measures in the best of all the major industries—speaking from the NRA standpoint—how much more likely are other and even greater outbreaks in other industries which have come under codes reluctantly or not at all!

Suing a Methodist Conference

A ST. LOUIS investment banker has retained attorneys to bring suit against the Ohio Methodist conference for the defaulted interest on bonds of the White Cross hospital, Columbus, which is within the jurisdiction of the Ohio conference. One point which the banker raises on behalf of the clients to whom he sold the bonds is that Ohio Methodism has contributed more than half a million dollars to missions within the past two years, while within the same period $55,000 of interest on the hospital bonds has remained unpaid. This will be an interesting test case in which it may be possible to get an authoritative answer to the question whether an ecclesiastical body is liable for the obligations of an institution which has a connectional relation to it but which is separately incorporated and has its own board of control. Of

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course a hospital, like a church, ought to pay its debts if it can; and the friends of a hospital, like the members of a church, ought to make every effort to prevent loss to its creditors. But whether a conference can be legally compelled to pay the debts of every institution which owes allegiance to it—and, by the same logic, of every church within its jurisdiction—is another question. The Ohio conference is incorporated, so it can be sued. But it has no appreciable amount of money or property of its own, so the actual value of a judgment would be doubtful. It seems pretty certain that no court would authorize the impounding of funds that had been contributed for missions in order to pay the interest on bonds issued by another corporation for another purpose. The investment banker, having been raised a Baptist—if his name, W. C. Bitting, jr., means what it seems to mean—perhaps overestimates the solidarity of Methodist connectionalism. The thing which appears to have been overlooked, in this case as in some earlier ones, is that churches and conferences have only such funds as their constituents put into their hands, generally for specific purposes; and that you can't make people give their money to a hospital if they want to give it to foreign missions. Moreover, it is as difficult to sue a conference advantageously as to indict a nation; and, even if the interest on the bonds constitutes a prior moral obligation for Ohio Methodism (which may or may not be the case), moral obligations of that general nature are not enforceable at law.

Germany's Cult of Hardness

HITLER made another of his pacific speeches last week, and again the rest of the world paid little attention to it. This persistent skepticism as to the peaceful intentions of the nazi reich apparently irks a great many Germans. They cannot understand why, now that Hitler talks peace, the rest of the world will not be persuaded that Germany presents no threat. Far too many factors enter to permit a complete explanation of the phenomenon in a single paragraph, but Germans who regard the other nations as unfair would do well to consider the effect on world opinion of the ceaseless preaching of hardness which goes on inside the reich. Thus August Hoppe, one of the most conspicuous leaders of the Hitler Youth, recently exhorted: "Abandon the Jewish-Christian conception of sin, pity and loving the enemy! Be hard! Pity and mercy be damned! Praise that which steels." Such teaching may be minimized as no more than an unauthorized outgiving by a member of the nazi lunatic fringe. But it is not possible thus to dismiss the proposals for the new German code of law which Dr. Franz Gürtner, minister of justice, has submitted to Hitler. Among other provisions, Dr. Gürtner is in favor of having jailers present prisoners with a pistol and a bottle of poison, leaving condemned men with a choice as to a preferred method of suicide. And he would have dueling, which Hitler has revived among university students, brought back generally throughout Germany as "a worthy form of settling disputes between men." Seriously to propose that suicide be fostered as part of a nation's penal code, and that men go back to the barbarism of the duel is an assault on the very bases of civilization. And the Germans who are thinking in these terms, in the hope of hardening the fiber of their nation's youth and manhood, should not be surprised if outsiders fail to find their protestations of devotion to peace convincing.

Evangeline Booth Commands The Salvation Army

IT IS an open secret that two different struggles for control have been going on at the same time within the Salvation Army. Both were clearly revealed when, five years ago, the death of Bramwell Booth, immediate successor to his father, "The old general," resulted in the election of General Edward J. Higgins. And both operated again this year when the retirement of General Higgins necessitated a new election to the supreme command. The first point at issue concerned the keeping of the supreme command within the Booth family. The second arose over the demand that the leadership of the army be opened to other than high-ranking officers in Great Britain. In a sense, the election of Evangeline Booth to succeed General Higgins represents a victory for the "insurgent" element on both these issues. To be sure, Miss Booth is both a member of the Booth family—the last surviving child of the founder to hold high rank in the army—and a Briton by birth. But she is a Booth who has proved her independence of family control, having defied her brother years ago to transfer her from the American command. And she has lived so long in America, where she has become a naturalized citizen, that she has come to be regarded as a champion of the overseas army. What her election to supreme command at 67 will mean to Salvation Army policies it is difficult to forecast. In the United States Miss Booth has been able to secure large financial support for the army from parts of the community that might not ordinarily be expected to show interest in what is still basically a Protestant evangelistic enterprise. If she can do the same thing for the army on a world scale, its equipment and program for social service may be still more greatly expanded.

More Thunder in the Far East

ONCE again Japan and Russia have been growling at each other. And once again the immediate cause of the growling has been the Chinese Eastern railway, that line which has been a bone of contention ever since it was first built, in the closing years of the last century, as a short-cut between Siberia and the port of Vladivostok. Now that Manchuria is firmly under Japanese control, Russia is trying to sell her half-share in the line. But naturally, Japan is not offering much. She knows that she can seize it within an hour after any outbreak of hostilities, and she also knows that its

importance—strategic or economic—has been reduced to next to nothing by the network of paralleling lines which have been rushed to completion since the establishment of the puppet state of Manchukuo. The latest bickering in the far east, therefore, is probably to be interpreted more as an incident in the present bargaining than as a veritable threat to peace. Were any other two nations involved, and were one of them to present the stiff sort of note which Russia has sent to Tokyo, and the other to reply with the wholesale arrest of Russian railway employes which proved to be the Japanese way of answering the Russian note, trouble would be likely to follow. But there is small likelihood of trouble now unless the Japanese government has made up its mind to bring on a war—and that is almost incredible. Both Russia and Japan are far less truculent than they were a year ago. The chances are, therefore, that although there will be continued rumblings as long as the bargaining continues, Russia will eventually sell at about Japan's figure. A war over a railroad that one nation doesn't want to hang on to, and the other doesn't particularly need to obtain, would be too dangerous and too silly for the realistic Stalin or the realists in Tokyo to permit.

Catholic Criticism of the Legion of Decency

PERHAPS criticism is too strong a word, for it is scarcely to be expected that good Catholics would openly take exception to a movement led by a committee of bishops and officially endorsed in more than half the dioceses of the nation. But Commonweal, that pungent weekly review published in New York under Catholic auspices, does venture to the extent of publishing an article, "What Next in Hollywood?" by Michael Collins which predicts that, unless certain policies are speedily adopted by the Legion of Decency, the Catholic drive for better movies will accomplish little. The specific change which Mr. Collins advocates is the formulation of a blacklist of offensive films by the episcopal committee, and the use of this one official blacklist in all parts of the church to govern the attendance of the faithful at motion picture theaters. Mr. Collins thinks that the issuance of differing and unofficial lists of approved and non-approved films in different dioceses is producing a confusion among Catholics which will eventually defeat the purposes of the campaign for better pictures. Particularly confusing, he maintains, is the attempt to classify pictures which do not plainly fall within the category of the morally offensive. To simplify the whole venture, therefore, he proposes that the episcopal committee headed by Archbishop McNicholas pick out only the films which are "unquestionably and unrelievedly vile"—a classification which he believes will apply to about a quarter of the total Hollywood output—and put these on a blacklist by themselves. In striving to keep their pictures off this absolute blacklist he holds that the producers will go as far toward improving their product as the church has any reasonable right to hope that they can be induced to go. Apart from such a blacklist of clearly indecent films, Mr. Collins sees no way of producing effective Catholic action except by a complete boycott of all motion pictures—a method now under trial in two dioceses—and this he believes to be beyond the power of the church to maintain for a period sufficiently long to bring results. Two reflections are suggested by such an article. First, it is evident that the plans for the fall campaign of the Legion of Decency have not yet been fully matured even in Catholic circles. Second, Catholic opposition to the continuation of motion picture abuses remains blind to the economic and social issues involved in the block-booking and blind-selling practices of the industry.

Opening a New Frontier

CONGREGATIONALISM is the first of the Protestant bodies to accept the social gospel as ecclesiastical responsibility. By the action of the Oberlin meeting of its national council last June (fully reported in these pages at the time), that denomination, walking by faith, boldly opened up a new frontier of Christian activity. For a generation the social ideal has haunted the churches. There has been a growing self-reproach in view of what Dr. Forsyth once called "the public impotence of Christianity." Our whole scheme of religious organization and habit was focused in the concept of individual salvation. There seemed to be no way of laying hold of the social gospel and integrating it organically into the Christian system. Yet the churches paid tribute to it, after a fashion, by passing resolutions, by adopting social creeds and by creating so-called social service commissions and other agencies designed to promote specific reforms. These commissions, however, have possessed only marginal authority; they have been regarded as a sort of by-product of the church's essential business, and have carried on as virtually independent agencies under the permissive auspices of their ecclesiastical bodies.

For Congregationalism this irresponsible contact with social problems has now been changed. The denomination as such has committed itself to the basic thesis that it is the proper business of the Christian church to work for the Christianizing of the social order. It has assumed organic responsibility for the achievement of that end by creating a "Council for Social Action" which it has placed on a parity of status with its home and foreign missionary societies, and has authorized an initial budget sufficient to launch the new effort in a worthily representative manner. Congregationalism is shy of the word "ecclesiastical." But in describing precisely what the denomination has done the use of this word cannot be avoided.

The situation can be interpreted by recalling the early history of the missionary enterprise. Foreign missions is now universally recognized as an ecclesiastical function—no less in churches of congregational polity (Baptists and Disciples, for example, as well as Congregationalists) than in churches of presbyterial, episcopal or hierarchical polity. But the time was when

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the missionary enterprise was not an ecclesiastical function of Protestant churches. It held almost the same relation to the churches as the social gospel now holds. The missionary function was exercised at the beginning by volunteer groups. Its support came not from churches but from interested individuals. The earliest missionary efforts were made by independent organizations which had no ecclesiastical status. They actually met with criticism and resistance from the ecclesiastical system. Gradually they won the moral approval and finally were incorporated into the organic life of the churches, until today the missionary function is the ecclesiastical function *par excellence*. Under every type of church polity, it is now recognized that the churches, as churches, are organically responsible for the worldwide preaching of the gospel and for the extension of organized Christianity at home and abroad. And the churches in their connectional capacity support, administer and control the missionary enterprise.

In adopting the social function of the Christian gospel into its organic ecclesiastical life the Congregationalists are now following essentially the same procedure which their forebears followed when the American Board of Commissioners for Foreign Missions (an undenominational and independent organization) was adopted into the Congregational ecclesiastical system. The missionary vision had brought the denomination to a new frontier of Christian activity. Congregationalism boldly and devotedly went forward to possess the land. Yet it walked by faith. It could not foresee the outcome. Its orientation was dim and uncertain. It had very simple and even crude ideas about mission work. But it had heard Christ's command to go, and it went, sustained by the Master's promise that he would be with them. Nor was its decision to assume the missionary enterprise as an ecclesiastical function unanimously supported by the rank and file. There were misgivings and scornful mutterings and widespread inertia, as there is bound to be, at the first, in every such new orientation of an organic body.

All that held true of the missionary adventure more than a hundred years ago, holds true of the new venture of this same denomination into the unfamiliar realm of social action. The social ideal itself, as a churchly function, is not yet clearly defined. Crude indeed will appear the conceptions with which the leaders undertake this new responsibility when, a hundred years or even a generation hence, the church looks back to the year in which this social frontier was opened up. The leaders have no illusions of unanimity. Even if they were blind to the positive opposition and the drag of inertia which exist, their ears could not miss the scornful characterizations and the ominous prophecies which have already found voice.

The new council of social action must feel itself sore beset with conflicting alternatives. It has no map of the new land. It is a land upon which no foot has ever trod—that is to say, no ecclesiastical foot. No church has ever taken the *world* as the subject of redemption. Therefore the orientation of the social mind of Congregationalism will seem dim and uncertain, as the orientation of its missionary mind was uncertain at the beginning. In its new venture the denomination also walks by faith. Wisely, the council for social action is seeking suggestions from every quarter. Its leaders are fully aware of the gravity of their undertaking. The very light of their opportunity has a kind of blinding effect.

And there are perils which must be avoided. There is, first, the danger that the church by confronting social issues may lose its religious character; second, there is the danger that the denomination may be prematurely split in two by the new activity; and third, there is the danger that, inhibited by the perils that are confessedly in the way, the council may timorously do nothing significant at all. We state these perils openly and sharply because they are very real, and because it is better to face them at the start than to stumble upon them when it is too late.

Of the three, the first presents the most formidable problem, because it involves the very nature of religion itself. The religious consciousness has so long adjusted itself to the idea that religion is a solitary experience within the soul, in abstraction from a concrete objective context, that it is going to be difficult to invest the social vision and social action with the "feel" of religion. This outer context of the moral and spiritual life has been long regarded as the scene wherein the unregenerate forces of "nature" and secularity must be allowed free play. To thrust the Christian church into the midst of these forces involves the risk that the church may become just another political or economic agency operating in the outer context in abstraction from the sources of spiritual control. This would give us a truncated religion, no better—though possibly no worse—than the truncated religion which we now have and which the social gospel sets itself to complete.

When the church, coming out of its long retreat into the inner life, projects its totalitarian purpose into the social order it can proceed only so far in its social adventure as it is able to carry the religious consciousness and feeling with it. The perception of this principle and adherence to it will determine the pace at which churchly social action may go. It will also reveal how much more is required than social *action*. If action goes too far ahead of religious conviction and feeling the church will be like an army whose fighting line has been cut off from its food supplies.

This is only a way of saying that social action must be not only action, but worship and creed and moral insight and church organization, if it is to be a function of religion. Congregationalism, therefore, by virtue of its organic commitment to social action is under the most profound necessity to take the same leadership in the social orientation of worship, in the social reconstruction of the ecclesiastical system, in the social extension of Christian theology, and in the social expansion of Christian ethics. These provide the food-supply for the church's front line of social action, and unless they too are socialized in content and feeling the social gospel will be no gospel at all, but only a so-

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cial policy, and the church will lose its religious character and become merely a reforming agency.

The second peril is that of a premature schism in the denomination. We say "premature," because the possibility of ultimate division might as well be faced at the outset. If not division, then defection, or shrinkage of church membership. Those who imagine that a Christian church can practice the social gospel as a function of its organic life without causing inner tension throughout the organism are simply naïve. And this tension carries the possibility of division or defection. It goes without saying that this is no reason why the church should halt in obedience to its social vision. But it does suggest that the social leadership of the church should not force division by high-handed or arbitrary or capricious measures. If there is to be division or defection, let it come on great issues, on issues that are worthy of division, on issues that are deliberately and fairly stated, on issues which will enrich and intensify the church's social purpose after the crisis has passed.

It is therefore vital for the new council on social action to keep in mind the educability of the church membership, not excluding those who are in positions of privilege and power. The current philosophy which pours scorn on liberalism for imagining that men of power and wealth can be moved to relax their selfish advantage in the interest of human justice—that philosophy will spell defeat if it actuates the policies of the council for social action. Christian men who hold industrial and political power in their hands would be far more amenable to the persuasive pressure of a socially-minded Christian church than any of us dream. Their conservatism is, in the main, honest. The only religion which they know has been one which actually encourages their selfish conservatism and confirms it. The church has consistently flattered them, catered to them, licked their boots for alms. Before God, these rich men have never had a chance! Let the Christian church once abandon its sycophancy and seek first the kingdom of righteousness and justice and we shall be astonished to discover how many of these men of power will be following in the train of the humble who march to the City of God.

The third danger which confronts the new council is that, beset by so many dangers, it will do nothing significant at all. How real this danger is, perhaps none of us knows so well as the members of the council itself. To be aware of the perils is wisdom, but to dwell upon them until they assume larger proportions than the mandate and the opportunity is cowardice. It is easy to overdraw the hazards of such an adventure. True pioneers do not do so. They go forth with courage and faith, knowing well that their very mistakes may be overruled for good.

In the light of what has been said above, we suggest that the first thing to do is to have a clear understanding with the denomination as a whole that the new council is not an adventure of a special group, but of the whole body of Congregational churches. They were all represented in the action at Oberlin creating the council of social action. For the council to undertake some specific social action with an explanation that in doing so the denomination as a whole is not doing it, but only the sympathetic portion of the denomination, is not only to dilute the significance of the specific action, but to evade if not betray a trust. The preponderant sentiment of Congregationalism is behind the council for social action. There are doubters, there are critics, but under the principle of democracy these give way to majority rule, and their loyalty to the body and its representative actions must not be called in question until they give occasion for doing so.

A primary need is that the denomination may be so dealt with that it will give the council sufficient margin in which to make mistakes!—to make mistakes which shall be not only to the discredit of the council but of the denomination! It is this solidarity between the denomination and its council of social action that is the very genius of the new order launched at Oberlin. A pronouncement setting forth this organic and democratic implication, accompanied by an expression of the council's earnest desire, in all humility, to know the mind of the denomination as to specific social projects, would, we believe, not only be reassuring but evoke a spirit of cooperation and confidence, and of patience with the council while it finds its way.

An Epic Nomination

UPTON SINCLAIR'S capture of the democratic nomination for governor of California may prove a political event of major significance. To be sure, enough conservative fright may be engendered to defeat him for the office. But his nomination at the head of the ticket of one of the major parties is in itself quite enough to make politicians all over the country stop, look and listen. For the Sinclair victory in the California primaries defied all the political rules both in the manner in which it was won and in its magnitude. A former socialist, fought as a red, without the support of a single daily newspaper, forced by lack of funds to charge admission to his campaign meetings, Mr. Sinclair not only ran off with the democratic nomination but he obtained an absolute majority over the total vote of all the eight other candidates who opposed him!

The political importance of the Sinclair victory is to be found largely in the time at which it has occurred and in its contrast with another event which was commented on in these columns last week, the launching of the American Liberty league in New York. Mid-point in the Roosevelt term is fast approaching. The first Roosevelt congress has completed its record; the second is about to be elected. The Roosevelt program has been revealed with fair completeness, and while there still attaches to it too much of an air of improvisation to make its future course entirely certain, the American citizen of the autumn of 1934 has a much clearer idea of what is involved when the new deal is

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mentioned than had the American citizen of the autumn of 1932.

It is this which makes of moment the proclamation of the Liberty league on one coast and the almost simultaneous triumph of Mr. Sinclair on the other. Both the league and Mr. Sinclair are, so far, being careful not to avow opposition to the administration. The league announces that it is "not anti-Roosevelt." Mr. Sinclair has hastened to a conference with the President, and obviously hopes to obtain some sort of backing as a party nominee from the democratic party's titular chief. Nevertheless, both the league and Mr. Sinclair represent dissatisfaction with the new deal. The league thinks that the new deal has gone altogether too far in its threat to property; the Sinclair victory is a victory for those who think that it hasn't gone far enough. There may be no particular geographical portent in the fact that this swing to the right is announced from the east and this triumph for the left is won in the west; California probably has as large a proportion of conservatives as New York. But there is a portent in the fact that within a week after Mr. Roosevelt had been warned by Mr. Shouse *et al,* he received a warning equally clear but of an entirely different nature from Mr. Sinclair and a majority of the enrolled democrats of a state which is politically one of the most important in the nation.

The purposes of the American Liberty league have already been discussed in these pages. The platform on which Mr. Sinclair rode to victory was much more specific, and avowedly radical. It has become known, from the initials of the proclamation with which Mr. Sinclair launched it, "End Poverty in California!" as the Epic plan. It professed to deal with but a single issue—the widespread unemployment, with consequent poverty, which curses California as it does every other state today. But its proposal to employ state funds to obtain unused land and factories in which the unemployed could produce most of the necessities of life, and to settle the unemployed in cooperative colonies, when combined with a demand for drastic inheritance taxes and old age pensions, really placed before Californians the most socialistic program which has ever been contemplated for a major party. When, in midsummer, San Francisco was subjected to a general strike, politicians confidently predicted that experience would insure the state against any further experiments with radicalism in the near future. The primary vote showed how wrong they were.

Consider, accordingly, the position in which Mr. Roosevelt now finds himself. Under ordinary circumstances, a President occupying a middle ground between the group headed by Mr. Shouse and the plan championed by Mr. Sinclair might be regarded as fortunate. Nor has anything happened so far to indicate that Mr. Roosevelt's own political fortunes are in danger. But these are by no means ordinary times, and it is by no means certain that the middle-of-the-road position is as impregnable as in days when the national life is placid. Indeed, when a genuine national crisis develops, it frequently does not take long to wipe out the middle ground. Under the pressure of crisis men move either to right or left; those who attempt to hold the middle position lose all political importance. That was the fate which destroyed the whigs after the repeal of the Missouri compromise; it was the fate which rendered impotent the men who formed the so-called constitutional union party in 1860; it was the fate which has overwhelmed the liberals in Russia, Italy and Germany.

The sense of crisis in American life is not lessening. Despite optimistic figures recently released from administration sources as to the number who have found jobs during the past year, the problem of unemployment persists. Approximately 16,000,000 persons are still on direct relief, according to Mr. Hopkins, federal relief administrator, and Mr. Richberg has already estimated that 5,000,000 families—a record high—will be on the federal relief rolls by next February. Practically all the support for these families must come from public sources. Neither the rate of reemployment nor the rate of pay increase offers much hope of improving this situation in the near future. Yet it is agreed that the nation cannot go on indefinitely paying a relief bill which has reached over a hundred million a month, not to mention the indirect aid given an important part of the employed population—the farmers—in the form of processing taxes. At the same time the administration program of crop limitation, however it may be defended from the standpoint of abstract economics, unquestionably is undermining public confidence. Restricting food and increasing doles is instinctively felt by most people to have something basically the matter with it as a means of solving the nation's problems.

Under the pressure of such a situation the citizens who might be expected to make up a middle ground majority tend to find themselves pushed toward one wing of the political battleline or the other. If they are still economically secure, they are increasingly resentful of the tax burden which is being piled up. It is no accident that the men who have launched the Liberty league are almost exactly the same group of men who, in the Association against the prohibition amendment, roused the rich against the added burdens which, they alleged, the 18th amendment was laying on payers of income tax. But if these citizens are economically insecure, they are increasingly resentful at the prospect of an indefinite existence on the dole in a nation whose production potentialities are practically without limit. And while they may not endorse such a plan as Mr. Sinclair's in all its details, they are rapidly coming to the place where they are ready to demand of the new deal that it cease to attempt to approach the problem of unemployment indirectly and attack it frontally.

If Mr. Roosevelt is as astute a politician as he is reputed to be, this tendency of crisis to eliminate the middle ground majority will be clear to him. In the appearance of the Liberty league and in the Sinclair victory he will see the way in which the process is operating in America today. And we believe that Mr. Sinclair is correct in believing that, as the President finds the middle ground to be disappearing, he will move leftward.

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The Oxford Groups in Canada

By Claris Edwin Silcox

IN ADVERTISING a worldwide movement, there are obvious tactical advantages in stressing successes at distant points. Thus, when the Oxford groupers visit New York, they enlarge on their accomplishments in Canada; in Canada, on the successes of the movement in South Africa; in Montreal, on the reception given to them in Toronto; and in Toronto, on the scores of changed lives in Vancouver and the Maritime provinces. Thus, one Sunday morning last spring, Dr. Buchman was preaching in a New York church and, according to the New York Times, he expatiated on the wonderful achievements of the Oxford Group movement in Canada. Canada, he implied, was to be one of the bright stars in their crown. Canada was going to show the way to the rest of the world, and his reason for believing this was that Canada possessed a generation which still knew its Bible.

Shortly after reading this testimony, the writer was lunching with one of the international team then visiting Toronto. He was a man of great personal charm and obvious sincerity, and his business pursuits had made him very familiar with Russia. He believed that Canada, once conquered for Christ *á la Buchman,* would show the way to Russia. There was so much about the two countries which was similar—climate, natural resources, etc. If Canada were only changed in a "totalitarian way," Russia would probably follow. He admitted on cross-examination that there were still some very marked differences between Russia and Canada, but his faith was great.

Spiritual Leadership of Canada

Then, at one of the mass meetings in Toronto, the leader—an Edinburgh man—grew even more enthusiastic about the spiritual leadership of Canada. Canada, he said, was being changed, soundly changed, by the Group, and it would show the way to other nations. Just as Germany suggested Hitler, Russia Stalin and Italy Mussolini, so Canada in the near future would immediately suggest Jesus Christ. The hearts of some of the disciples who have perhaps suffered from a national inferiority complex may have beat more quickly at this prophecy, but there were other good Canadians in the audience who felt their stomachs turn at such rhetoric. However, when so much is claimed by the Group concerning Canada, some facts regarding the Canadian situation are in order. How much substance is there in these claims?

The religious situation in Canada has been distinguished during the past nine years by the culmination of the church union movement and the formation of the United Church of Canada. After twenty-three years of painful negotiation and painful controversy, the union of Congregational, Methodist and Presbyterian churches was finally effected, a half-dozen Congregational churches and approximately a third of the Presbyterian churches refusing to enter the union. The success attained was diminished somewhat by the inability to bring all the negotiating parties into the new church and by the bitterness which developed in the final days of the controversy when communities were shattered, long established friendships sorely tried and even households divided. The union controversy also weakened many cooperative enterprises, made some unnecessary and others most difficult to continue.

Arrival of Oxford Groups

Five years or more were necessarily devoted by the United church to problems of technical and organizational adjustment, and mechanics rather than thermodynamics became inevitably a central interest. All the while, however, the newly formed church continued to maintain an aggressive campaign for social righteousness, which sometimes moved the conservatives within the church to deep foreboding and the reactionaries outside the church to derision. When the five preliminary years of adjustment were over, the manual of discipline reasonably finalized, and some of the bitterness allayed, the leaders of the church began to think in terms of a nationwide campaign for the deepening of the spiritual life, and an interdenominational committee was organized with such an end in view. In this committee, the dominant influence was the spirit and example of Kagawa, and methods were being explored whereby the people of the churches could be aroused to a deep sense of the need of personal and social religion.

As these plans were still maturing, the Oxford Group, uninvited by any representative organization in the country, arrived in Quebec, and summoned some of the church leaders to a house-party. Comparatively little was known about either the movement or Dr. Buchman, but one of the Montreal dailies was duly inspired to provide the needful horn-blowing. The church leaders who attended the house-party were, for the most part, reserved and discreet, but some of the members of the interdenominational committee, impressed by what they saw and ill-informed concerning the Buchmanite activities elsewhere, invited them to come to Toronto. The invitation was, of course, accepted with alacrity. The Oxford Group movement in Canada was launched.

The first meetings were held in Toronto in December 1932. The publicity agents were more than active —(as Marjorie Harrison says: "Who's afraid of the big, black type?")—and the open meetings were thronged. A special drive was made on the ministers who were pressed to acknowledge their own general futility and insignificance. Some of them espoused the movement, but the majority decided on a policy of watchful waiting. One of them is endowed with a large amount of Scottish shrewdness and a notable sense of humor. At a private luncheon, one of the Oxford Group leaders turned on him with the *argumentum ad*

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hominem. "You are keeping something back from me," he said. "You bet your life I am," retorted this outstanding preacher who apparently had his own peculiar exegesis on the words in the gospel about things heard in the ear being told on the housetops.

A few sensed at once definite dangers in the movement and did not hesitate to voice their opposition. The editor of the New Outlook, the official organ of the United church, faithfully attended all the meetings for ministers, and each time he went he became more and more disquieted. With a prescience and courage far exceeding many of his colleagues, he decided, no matter what it cost, to paint the thing as he saw it for the God of things as they are. At this critical moment, his hands were strengthened by the receipt of two unsolicited articles—one from a Canadian studying at Oxford which threw light on what the real Oxonians thought about the movement, and the other from a leading Canadian psychiatrist. The latter had been attending the meetings of the Group, and studying both the techniques used and the persons connected with the movement from the standpoint of a psychiatrist in charge of a mental hospital with over fifteen hundred patients, and who combines his interest in mental pathology with a deep religious concern. He was convinced that the movement carried grave dangers. The editor decided to print the two articles at once, and included in the issue an editorial which left no doubt whatever as to his position. He referred to one of the meetings which had become disgustingly "sexy" as "one of the hideous memories of a lifetime," and concluded with a paragraph which deserves to be quoted now after eighteen months because it clearly indicated what would probably happen in Canada:

> The work of the church is extremely difficult in this our time. Within the memory of none of us has it been so beset with hindrances and problems. But in our embarrassment and distress we must still be careful what instruments and methods we attempt to bring to our aid. That work for the greater part is a steady, everyday kind of job, that requires faithfulness and persistence quite as much as it requires any other qualities. If the presence of the Oxford Group among us stirs some of us to a new enthusiasm, or opens our eyes to see new duties and possibilities, that will be something to the good. But our work will be still with us when they have left, and we do not believe it will be made much easier at very many points by reason of their being here, but will be made more complicated and difficult in very many ways through the same influence. And that will be a bitter experience indeed for so many who were confidently expecting great things.

The intelligence department of the Oxford Group movement apparently learned that the editorial was about to appear and made efforts to have it suppressed. They did not succeed, however, and it was countered by an attack on the editor, and a manifesto signed by some ministers of the church stating that the editor had voiced only his own opinion. The editor, however, apparently foresaw what was coming better than his critics. In the subsequent issue, he printed the protest and then declared the columns closed to the subject. Since then, he has adhered rather rigidly to this rule. The church had, however, been duly warned.

There were many persons in the various denominations who were carried away by the enthusiasm and radiance of the groupers and felt that this was the one thing needed by the religious educationalists. Hence, pressure was exerted on a number of the denominational boards to modify their existing policies along the lines laid down by Dr. Buchman. The Canadian churches have, perhaps, been unusually successful in integrating the social and religious aspects of their work for young people, and the leaders of these denominational and interdenominational organizations were put in a delicate and difficult position. Should they accede to these demands from the ultra-enthusiastic, or should they continue along the more established lines and resist the innovations? They decided to meet and talk the matter over, inviting some outstanding ministers and experts in the field of religious education to meet with them. About thirty persons thus came together, and made a "Group" venture in fellowship of their own.

A Commission Study

They began by calling for the expression of opinion favorable to the Oxford Group and the assets of the movement were carefully tabulated, each alleged value being considered and discussed before any word of opposition was permitted. When this was done, criticisms were invited and these were classified under five main heads—theological or doctrinal, sociological or ethical, psychological, ecclesiastical and methods or techniques. In order that the movement might not be misjudged or libeled, members of the committee of thirty sought out Oxford Group leaders, questioning them thoroughly on points at issue. Correspondence was also initiated with persons who were qualified to speak on certain moot questions, and after some six or seven weeks the committee decided to issue its findings anonymously. The anonymity was decided upon primarily because the signers were all leaders in denominational or interdenominational organizations, and it was felt that nothing should be done which would threaten the inner peace of their boards. In these findings, which Dr. Van Dusen in his article in the August Atlantic calls the fairest appraisal of the Oxford Group movement in print, the committee of thirty made every effort to be scrupulously fair to the Oxford groupers, while making equally clear their reasons for considering the technique and doctrine of the movement unsound.

Influence of Committee's Report

This pamphlet was printed in a modest edition, underwritten by the members of the group, and received a surprising circulation throughout Canada and even in foreign countries. While conciliatory in spirit, it constituted a grave warning and was so interpreted. Indeed, some of the leaders of the Oxford Group have complained that this pamphlet did more to prevent them from "sweeping the country" than anything they had encountered elsewhere, and they have done what they could to disparage it, implying quite falsely that it was composed by an unrepresentative and cowardly group who would not sign their names and who had not attended any of the meetings. More recently they have published far and wide that one of the original

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thirty has been changed and joined their ranks. This latter statement is true. One of the committee of thirty who had not been able to attend all the meetings but who acquiesced in the original statement has become a grouper, but at a recent meeting of the committee held to consider what modifications their views had undergone after observing the later progress of the Group in Canada, every member present reaffirmed his willingness to stand by the document and added that he was even more convinced of the grave danger of the movement than before.

There is some reason to believe that the Oxford Group itself profited by certain of the criticisms offered, for on their second visit to Canada, in 1934, they imported a number of "educators" to set the Canadian "educators" right. Certain aspects of the technique which had been strongly criticized were also soft-pedaled, and some rather painful efforts were made to prove that the Group did have a social philosophy. These efforts were not very successful.

Ministers Apathetic

There was no stampede into the Group as is sometimes reported in the foreign press. Some lives have undoubtedly been changed. Some have found new peace and inspiration, and in a few churches there has seemed to be a real spiritual awakening, especially when the ministers were exceptionally well equipped to keep the movement well in hand. Generally speaking, however, the Oxford Group has been a bone of contention in more than one denomination. The greatest inroads have been made on the Anglican and United churches. While some Baptist and Presbyterian ministers have embraced Buchmanism, the majority of the leaders in these two denominations have refused to permit a new issue to create fresh cleavages. A curious phenomenon in the attitude of United churchmen is in the fact that while some of the outstanding men who have accepted Buchmanism are former Presbyterians, the most pronounced opposition has come from former Methodists, and especially from the older men and women who suffered from religious emotionalism in their youth and have no desire, having achieved their spiritual liberation, to return to the yoke of bondage. They recognized the symptoms only too well.

The ministers, for the most part, are apathetic, if not hostile. The Oxford Group has fallen between the upper millstone of the social-gospelers and the nether millstone of the fundamentalists and the various types of millenarians, and it is unacceptable to either group. Some of the ministers are, perhaps, non-committal for diplomatic reasons because it is somewhat dangerous to be marked as either a grouper or an anti-grouper. Hence, they may allow their conversation to be yea, nay and nay, yea. There is, however, one concrete bit of evidence which serves to indicate their apathy. On June 16, 1934, a special luncheon was given for ministers and their wives in Toronto at the King Edward hotel. What is more, the luncheon was free, but the total attendance, including that of members of the international team, was, by actual count, 125, of whom two-thirds were women. And this in a city of nearly 700,000 persons, overwhelmingly Protestant in character.

Is the Movement Growing?

Oxford groupers admit the apathy of the ministers and ask what can be done about it. Many of them feel like an outstanding and internationally known Canadian churchman, all of whose utterances are characterized by their spiritual insight and who has been more than patient with the Group, when he said about two months ago to the writer that he was utterly fed up with the whole movement and would not attend any more of their meetings under any circumstances. Indeed, some of the sympathizers with the Oxford Group movement have actually approached leaders of the committee of thirty, urging them to get behind the movement in Canada, preserving the "fellowship motif" but pouring into the movement the social, ethical and religious content which it lacks and saving it from its international leadership!

It is difficult to estimate with any accuracy the quantitative growth of the movement. Men who know the situation in Montreal quite intimately state that there are perhaps a score of groups in that city—few of them of any great significance. At the annual meeting of the Montreal conference some of the local Group leaders asked permission to present the work of the movement and received twenty minutes on the program. They foolishly, however, sought to expand the twenty minutes into an hour, and the presentation of the work into a testimony meeting. The moderator of the meeting let things go on for a while, and then quietly called the assembly back to its agenda. Ultra-enthusiasm in this instance proved a boomerang, and alienated many of the officials of the conference who had up to this time been sitting on the fence. In Toronto there are a number of churches with groups, and in some of these, where the minister keeps things well in hand, there are evidences of spiritual growth.

A Disruptive Influence

By and large, however, the movement in Canada has, instead of healing the wounds created by the bitter church union controversy, only created fresh alignments within the churches. It has tended to split the churches horizontally rather than vertically, for in essence the movement is sectarian and it is difficult to see how the churches can make any compromise with it whatever. While the philosophical, sociological and psychological absurdities of Buchmanism are patent, many fail to see that, despite all its pretensions, it is also fundamentally sectarian and disruptive. Dr. Buchman is just another kind of infallibilist who has a revelation, and who, if the movement goes on, will find it necessary to make of it a new sect. This would be particularly regrettable in Canada since here outstanding steps had been taken in the direction of reunion, into which spiritual travail and sacrifice had gone, only to meet the rise of a new horizontal sectarianism.

In some Canadian churches where Oxford Groups have been formed, they have proved uncooperative with other normal groups and show symptoms of spir-

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itual snobbishness. In one church in Toronto a minister was forced to resign, and he believes it was because he would not bless the Oxford Group movement. Some preachers who before they were buchmanized were barely tolerable preachers, now find all preparations for their sermons superfluous and these are fast becoming intolerable bores. Above all else, the national campaign for a spiritual awakening has been indefinitely sidetracked and postponed because of the chasm created between those who embraced the Oxford Group movement and those who could not do so. A situation of spiritual stalemate has been created in the dominion well known to anybody who cares to penetrate beneath the surface of the contemporary life. Group politics threaten to supersede other forms of ecclesiastical politics, relations between leaders in the same church are strained, and there is quite tangible evidence that even the abettors of the movement are troubled and wonder how the salvaging process is to be carried through. The editor of the New Outlook was profoundly right in his prognosis. The Oxford Group movement has undoubtedly done some good in Canada, but by and large it has created more problems than it has solved, and it has definitely postponed certain movements of the first importance. In the opinion of the writer, it has been a most unfortunate interference from without with the normal spiritual life of the people of the dominion.

In the light of the Canadian experience, one can affirm that what is sound in the Oxford Group movement is by no means unique, while what is unique in the movement is certainly unsound. It is at heart a romanticist revival, lacking an adequate rationale, blissfully ignorant of a social philosophy, toying dangerously with psychological half-truths, and definitely threatening to create new ecclesiastical alignments, and to undo the work of generations in creating that home of the spirit which is the body of Christ.

Give Us A Newer New Deal!

By Ira H. Frantz

I REALLY THOUGHT I had long since outgrown the theology that could interpret this summer's drought as a judgment of the Lord for national sins. But of late I have been rereading some of the Hebrew prophets and I must confess to a certain sympathy with their attitude. At the risk of being "laughed to scorn" as were the messengers of Hezekiah, I am now ready to declare myself among those who are wondering whether God can look upon our poor, blundering, crop-reducing, crop-destroying program without giving us some kind of a lesson to teach us appreciation of his bounty.

Opposition to the AAA program is usually interpreted as either purposely or unwittingly favoring the powerful interests that oppress the farmer. Thus, in The Christian Century for June 20 there appeared an article describing the efforts of certain packing interests to play upon the farmers' religious instincts to break down this program. Now my sympathies are altogether with the farmer as opposed to the packer and every other powerful organization that oppresses him. All my life I have been so closely associated with the farming population as to entitle me almost to speak as one of them. Moreover, I do not wish to be classed with those "rural ministers who often lend themselves to such mockery." But that question of the packer theologian, "Do you think a good God approves of that (killing little pigs and withholding twenty per cent of your good, God-given land from cultivation) with so many underfed little children in the world today?", is a question that is not to be laughed off.

My purpose will be better served, however, by discussing the matter from a purely economic rather than from a religious angle. Whether the AAA program had anything to do with the drought is immaterial. It is admitted that the drought has now very decidedly affected the AAA program. The principle upon which the curtailment program was undertaken, however, is still held to be valid. It is that principle which is here challenged. Leaving theology out of the picture entirely, let us restate the packer's question thus: Is it good economic policy, or even good ordinary common sense to curtail production in the face of crying need?

Retaliation or Recovery?

The objectives of our agricultural curtailment program and the situation which led to its inauguration are well known in a general way. Other industries, being more centrally controlled, have limited their output and thereby maintained prices at a fairly profitable level. The farming industry, unorganized and so constituted that price maintenance by controlled production is next to impossible, has suffered in comparison. Taking a belated notice of this situation, our benevolent Uncle Samuel has now undertaken to help the farmer to retaliate in kind.

It is this retaliating in kind that is open to criticism. The case is much as if our kindly Uncle, finding two little boys engaged in a fight, one of them having secured a dangerous weapon, should set about to provide a similar weapon for the other. As a farmer I would much rather have my good Uncle take the knife away from my big brother than to bother about finding one like it for me. I did not start this scrap and I would much prefer, if Uncle is going to take a hand, that he stop it instead of merely trying to see fair play. One or both of us is sure to get hurt, and whichever one it is, it is sure to be me. Does he want us to fight it to the death?

To drop the figure, why should not the government

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make its own industrial pattern instead of accepting that laid down by the powerful private interests? Why not plan our economic life on a scale of abundance instead of restriction? Speaking as a consumer in close sympathy with the farmer, I insist that it would be better if the powerful arm of federal authority were laid on the shoulder of the big fellow and he were told to get busy, instead of being laid on the shoulder of the little fellow with instructions to slow up until the big fellow decides to work. The logical end of this policy of restriction is the complete impoverishment of all classes. This is what I mean by fighting it to the death.

A New Industrial Pattern

I am not a bit enthusiastic about this shiny new weapon Uncle has given me and is trying to teach me to use. I have a suspicion that my opponent has a whole arsenal of weapons to fall back upon. For instance, what is to prevent the manufacturers, after we have succeeded in getting agricultural production under control, from still further limiting their output? Since price is the desired end to be sought and since limited production makes high prices, where is the process of limitation to be halted? At the point where there is just enough to supply the demand? But what is meant by demand? There would be a tremendous demand for all kinds of manufactured goods today if people had the money with which to buy. Has it ever been demonstrated that there was any real surplus of agricultural products? With people underfed? It is time that we distinguish between overproduction and underconsumption.

To make a concrete suggestion. Now that we have so frankly abandoned the policy of laissez-faire, let the government go with its authority and its billions to every factory owner and the head of every other industrial organization with orders like this: "Open up full blast. Operate your plant to capacity. Employ every man your factory will hold. Sell your goods at prices the people can pay. Do not quit making automobiles until every family in the land has a good dependable car. Do not quit making pianos and radios as long as there is a home anywhere that lacks one. Do not quit building homes until every family is well housed. Do not slacken the manufacture of shoes until every man, woman and child is well shod. We will put an expert accountant in your office and whatever deficit your business shows will be made up at the end of every month from government funds."

Open Up Full Blast!

As a farmer I would much rather see the manufacturer reimbursed for loss in providing me with some material comforts than to receive a pittance myself for letting the world go hungry. For if a program like this were put into operation the farming industry would need no doles. I take pride in the knowledge that, with proper storage facilities and reasonable hold-overs we farmers can provide year by year an abundance of the choicest foods for every person in the land. Moreover, nothing would give us greater satisfaction than to do just that, if only other industries will reciprocate by providing us, along with everybody else, with the good things they can supply. That is why I want our powerful Uncle to tell other industries to go instead of telling us to wait.

There is such abundance in this world, I get impatient in this privation. My family needs so many things —furniture, clothing, electric conveniences—and with the right kind of an industrial setup we could have them as well as not. Then to sit down and read by the light of a coal oil lamp that the government is asking my neighbors to sanction this whole program of destitution by letting little children go hungry while they kill off their pigs and let their fertile acres lie untilled —I know not how to express the contempt I feel for such a policy.

Slaves of Price System

We are slaves to an outdated and outgrown price system. I cannot claim to speak here for farmers as a class. Money has been such a convenience (when we could get it) that most farmers still think in terms of money. They are thinking that money would buy clothing and tires and gas. Higher prices for their cream and eggs and wheat would enable them to get these things, they think. Therefore they fall for the AAA program. They forget that higher prices for farm produce can, and almost surely will, be reflected in still higher prices for manufactured goods.

But as for myself, I would like to forget about money. What I want is a home, good furniture, electric conveniences, a car, good clothes, some books, "and other things too numerous to mention." Money has no place among them. I do not care whether the price of wheat is ninety cents a bushel or ninety bushels for one cent if only it will buy me the physical comforts to which I feel I am entitled in this age of discovered resources and scientific development. The value of money consists in its ability to give us these good things. Then to think of denying ourselves, not only the luxuries but the most meager necessities of life, in order to get a bit of money!

Our money system has failed. Its failure has been due in large measure to its susceptibility to hoarding. The legitimate use of money is as a medium of exchange. It is now wrongly used as a means of acquiring power. Those who have the ability to achieve power through large accumulations of money are, more often than not, persons who are unfit to wield power. Thus that which once served as a useful tool has become a dead weight. Will we continue to value it above the real wealth for which it stands? Must it continue to rob us of the good things of the material world? To make its program effective for the welfare of the people the administration will need to make a new industrial pattern in which goods, rather than money, is the central figure.

Some farmers have taken an attitude that might well serve as an example for society as a whole. These farmers (there ought to be more of them!) have said: "If cream isn't worth anything on the market, we will at least have all we want on our tables. If we cannot grow a money crop on our land, we will grow some-

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thing for ourselves." Accordingly they have increased their production of vegetables, berries and fruits for home consumption, and have even planted flowers to beautify their home surroundings. They are wearing patched overalls and their radio sets are silent because they cannot afford to have the batteries recharged and they drive their plow horses to town because they cannot buy tires and gas for the old car, but their tables are spread with the best and their surroundings are beautiful. In short, they have learned that there are some good things they can have without money. Now if the nation as a whole and as a unit could take this attitude, what an era of physical wellbeing we might have! We have enough of everything. Let us use it! This, it will be objected, requires some adequate system of distribution. Very well, let the problem be attacked as a problem of distribution instead of as a problem of overproduction. Let us find a system of distribution to fit our production possibilities instead of limiting our production to fit a distribution system that has broken down.

The details of the present American scene are confusing. If we could forget them for a moment and step back where we can see the picture in its broad general outlines, it might help us to work out the details. In broad outlines the picture is that of an intelligent, ablebodied people, ambitious to enjoy the better things of material existence and having the knowledge and the resources with which to do it, living in self-imposed idleness, with resources undeveloped, impoverished, suffering, a people in this enlightened land in this year of our Lord 1934, believing that by this impoverishment we shall achieve wellbeing! Let us have a new pattern, then see what we can do with the details. The new deal we need is very, very much newer than anything yet conceived by the present administration.

Women Unite Against Fascism

By Henri Barbusse

AS MANY FACTS make manifest, American public opinion is awakening ever more sharply to those problems of social struggle and social change which are chief among the problems of our time. America should be apprised of an occurence not merely sensational, but of international importance: the World Assembly of Women against War and Fascism, which took place from August 4 to 7, in Paris, at the Palais de la Mutualité.

This international congress, in which, needless to say, the American delegation played an important part, is truly a momentous event. It has started new trends, and its whole significance should be realized. It is the latest of a series of important conferences which, during the past two years, have created strong currents, parallel and closely bound up together. These were the world congress against war at Amsterdam in August, 1932, the European anti-fascist congress at Paris (salle Pleyel) in June, 1933, and the International Youth conference, which took place also in Paris, in September, 1933.

A Truly International Gathering

What with local committees, big mass meetings and regional congresses, the committee which organized the assembly of women, and which was itself composed of important personalities from all countries, managed to bring together elements of extraordinary differing tendencies, on a very large scale. The 1,300 delegates who gathered at the Mutualité to work out the ways of enlisting women in a definite fight against war and fascism represented most of the capitalistic countries of Europe and of America, and most of the colonies and dominions. Some of these women—a minority, be it here observed—were revolutionists and communists; others were socialists, anarchists, pacifists, idealists, Christians. Along with the syndicalists affiliated with the third international or with the second international were a great number of unorganized women workers both manual and intellectual: writers, scholars, women-engineers, technicians. There were peasants, too, in great numbers; and much youth. And a good many distinguished people, come on their own, together with members of most of the great non-conservative feminine organizations. The ten delegates sent by the U.S.S.R. got a very warm welcome from the congress.

Create Permanent Organization

After a great many detailed reports—many of them moving revelations—had been made on the situation of women in countries where fascism is firmly entrenched, as well as in the so-called democratic countries where it is trying to take hold, the soviet delegation, amid most intense and excited attention, brought out with great force and clarity the position of women in the U.S.S.R. Not one of the delegates, whoever she was, or whatever her country, failed to see and to feel the strong and significant contrast thus brought before her eyes.

The congress voted the creation of a permanent world organization, made up of national sections and of local women's committees, for the struggle against war and fascism.

Without going into detail on all the possibilities such an international organization opens up, I do want now, immediately after this remarkable conference, to point out what makes it a historic event of the first importance. From beginning to end it was dominated and directed by the ever wider awakening of class-consciousness, and it became, more and more clearly as it

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went on, a tremendous revolutionary mass-meeting. Here for the first time the world saw women of all countries gathered in a meeting to organize the final struggle against war and fascism, with struggle against capitalism as its watchword.

Capitalism the Final Enemy

In ideology and in method, these women have risen above that idealism and that abstract sentimentality in which most women of capitalist countries have heretofore shut themselves, paralyzed. No longer is it a question of those clumsy halfway measures so ineffectually presented by a "feminism" which concentrated its wrath on the woman-versus-man battle. This immense vanguard of women, of every political tendency, of every creed, came to realize that socially and politically and by sheer necessity women must adopt the same objectives and ideals as men.

The terrific clarity of actual events, the effects of great and ever increasing misery, countless and undeniable outrages against liberty, massacres perpetrated by imperialistic and capitalistic reactionaries, atrocities in the colonies, threats and menaces of war, the undeniable likenesses between the methods which fascist regimes, now in power, used in their beginnings and the methods fascism uses where it is trying to insinuate itself—all these realities made extremely clear to these women that mechanism by which man exploits man, and in that way focused their attention on the only means for disarming and paralyzing the capitalistic-fascist offensive, with all its blood-sacrifice of the whole working class, and all its certainty of war. Not blind prejudice, not previous political bias, but sheer force of events turned this congress, in unutterable ardor and faith, toward organized battle against capitalism.

From now on women have a battlefront of their own; a double battlefront: of women together, and of women working with men.

A Sign of the Times

This orientation, so rational, so clearly defined, and at the same time so forceful, of a brave group of women in the general class struggle, this swift growth and illumination of class-consciousness, is simply a sign of the times. It is due to the teachings of actual events, to the need for urgent and radical solutions for safety in the midst of advancing and threatening terrors, at this twentieth anniversary of the imperialistic world war. It is also due to the enlightenment and leadership, more and more irresistible, given the masses of people in the world, by the work of socialistic construction, won with such hardship and so victoriously carried forward by the soviet union.

When I had the honor of speaking on the platform of this congress—where I was, by the way, invited by the American delegation—I tried to show that we are now at a moment in history where not only good sense, but social duty and true morality are making us realize that radical solutions alone are effective against such scourges as war and fascism. Methods purely passive and sentimental have been powerless up to now, chiefly because they aim only at superficial reform. It is to this essential truth, which concerns the whole future of civilization and humanity, that all of us, men and women alike, must clearly and courageously dedicate ourselves.

VERSE

Still River

THE only clouds that blew across the meadow
Were butterflies the color of the moon.
There was no wind and no substantial shadow
All that droning August afternoon.
While the dusty grasses seemed to quiver
Underneath the weight of butterflies,
Deep and cold the river called Still River
Ran beneath the furnace of the skies.

There was no fear nor impotent rebelling
Against the summer wearing into fall.
It was made clear beyond the need of telling
Why pain was nothing, and death was nothing at all,
Having no more to do with a river's flowing
Than ripened grass the mowers lay to sleep.
Rivers say to meadows in their going
That the sea is infinitely deep.

ROSALIE DUNLAP HICKLER.

Trees In City Parks

GREEN cliffs against a copper sky,
Green shadows when the moon rides high;
Here weary city folk may lie
And let the endless fight go by

One little hour—the fight for bread,
For right to breathe. Here is, instead,
A space to grieve, to mourn the dead,
To nurse back hope and, comforted

By murmuring leaves and waters, stand
A moment free from searing brand
Of want. Here, a thin, questing hand
May find a hand, in rapture, land

And palaces cannot supply:
Green cliffs against a hostile sky,
Green shadows where the hours burn by,
You make men feel God standing by.

ADELINE M. JENNEY.

The "Scholar"

NO God!" he said. And God looked down
And fed him from His hand;
The Summer garnished earth again
And Beauty limned the land.

The gardens flamed as he passed by,
The thrush sang overhead;
But still he read his ancient tome—
"There is no God," he said.

THOMAS CURTIS CLARK.

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SEPTEMBER SURVEY OF BOOKS

Out of Bitter, Comes Forth Sweet

THE REVOLT AGAINST MECHANISM. *By L. P. Jacks. Hibbert Lectures 1933. The Macmillan Company. $1.00.*

IF, for the modern man, Pharaoh's name is Mechanism, one of Moses' names is L. P. Jacks. "No, indeed!" Dr. Jacks would exclaim, "the name of our leading liberator is M. Henri Bergson." To quote from the book: "When the age of mechanical habit has come to an end. . . . among the influences that have helped us to emerge from it a high place will assuredly be given the work of M. Henri Bergson." But the little book by the editor of the Hibbert Journal will do potent work in helping us to understand the extent of our thraldom and in building the road to freedom. It is, it seems to me, a sane and in many ways original treatment of a matter whose importance has not been fully grasped by most of the denouncers of "our mechanistic age."

The scope of mechanism is wider than we usually conceive it. "We must think not only of the material mechanisms, the visible machinery with which our civilization is so abundantly equipped, but also of the invisible but immensely potent mechanisms which the mind itself has created—I mean the 'systems' as we call them, philosophical, theological, ecclesiastical, social, economic, and many others; and beyond these the all-embracing mechanism of the universe at large." Dr. Jacks is just as much afraid (if this apostle of courage was ever afraid of anything) of a closed theological system or a "controlled society" as of the more obvious mechanism of a materialistic science. He sings "the blessedness of nonconformity" in every realm. In the name of man, "the born rebel," he flings a challenge to predictability, precise measurements and imprisoning categories.

This reviewer rejoiced to find a strong protest against using the mental habits and terminology of the engineer when we are dealing with life. One ventures to think that preachers, having read this book, will find their current passion for the words "problem" and "solution" somewhat cooled. They are "words with a mathematical ancestry. . . and both essential to mechanical thought. . . . Creative thinking has little use for these words." It was time someone said this. The homiletic mind, influenced by the thought forms of an engineering age, has fallen into the habit of fencing off about a half-hour's worth of human material, presenting it as a clear-cut "problem" and then offering triumphantly a neat "solution." And this, as Dr. Jacks with fine insight points out, "has the effect of disguising the realities of our human condition and diverting energies that are needed for the adventure of faith into the pursuit of a *security* for life and for happiness akin to that which results from the solution of a mathematical problem."

The question with respect to man's relation to mechanism is: slave, enemy, or creative friend? Professor Whitehead in saying that "life is an offensive against repetitive mechanism" stresses the inevitable enmity. Dr. Jacks insists that Christ's command, "Love your enemies," applies not only to human relationships but to every "resisting medium." So, with the characteristically courageous welcome with which this moral philosopher greets all resistances to the good life, he concludes: "Life, in opposing mechanism, never aims at destroying it. It aims rather at capturing mechanism, mastering it, and using it for its own creative purpose."

If you want the brightest picture that can be painted of the intellectual confusion of our time, here it is. The author admits that our modern world is not intelligible. But it is, at least, interesting, a world in which "no intelligent person runs the least danger of being bored to death." And all this is the happy result of man's refusal to conform. Now this, one suspects, is more delightful for editors and professors than for John Smith. Smith cannot so easily take refuge from his acute moral and spiritual bewilderment in delightful intellectual adventures. Nevertheless, the high courage with which Dr. Jacks meets our time is a very tonic thing and a needed antidote to the wailing and moaning of many writers. Dr. Jacks is no pessimist! He is, I think, one of the sanest and most intelligent optimists now writing books. As witness: "No Christian man should need reminding that his religion, like the universe, is an optimistic tree grown on pessimistic soil."

HERMAN F. REISSIG.

Place in the Sun

MORE POWER TO POETS! *By Lucia Trent and Ralph Cheyney. Henry Harrison, $1.50.*

SOCRATES called himself the gad-fly of Athens. The poet, however, must seldom be a gad-fly—if he is, he too often degenerates into such a sterile poison-wasp as Ezra Pound. The poet's task is different: to celebrate earth, to illumine with immortal richness the things that are, to translate habitual existence into a richly experienced awareness of being.

Sometimes, however, the poet must step over into prose, and use the plough of dialectic to prepare the stubborn earth for the seed of poetry. So here. In this spirited and vigorous volume, two poets—Ralph Cheyney and Lucia Trent—approach as prose philosophers the field of modern poetry, so stubbornly sodded with prosiness or affectation, so scraggly with weeds and thistles of pseudo-poets, so shadowed by the evil trees of the professional poet-fanciers. The more one knows about the conditions of poetry today, the more one knows the need of such plowing in order that poets may have "more power"—and even a place in the sun.

The book is written with vigor and racy tang. Even when its ideas are mistaken, it is alive. Wit gives point to wisdom; audacity puts vivid salt on the tail of truth; two *enfants terribles* swing a wicked cudgel over the heads of pundits and of critics *a la mode*. One who asks circuses will get them; one who asks for bread will get that too.

The central plea of the book is that poets should have their place in the sun. It wars with the shadows-calling-themselves-minds who see no poetry in the contemporary world. It wars with minds-become-cogs who call poetry dream-stuff, and say that the modern world has passed beyond it. It opposes the modern in so far as it is regimentation, mechanization, automatism. It celebrates the modern in so far as it means life more abundant for flesh and spirit. It sees poetry as the sun that brings light (and therefore color) to the things that are; as the great awakener of awareness. It sees poetry, also, not only as illumination and realization of that which vitally is, but also of that which thwarts life. Poetry thus is on the one hand a celebration of life, and on the other a rebellion against that which opposes life. Incidentally, knowledge of poetry, as well as passion for life, keeps these pages vibrant with wit and wisdom.

To be sure, there are some ideas with which I disagree. Some of the older poets—because they have now arrived—are unjustly depreciated: Browning, Wordsworth, Emily Dickinson. Poets cannot help it if the world that crucified them living crowns them dead; that is the way of all flesh toward the

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Children of the Fern, as Christ's crucifixion *was* the cross, and *is* the Christians. Also the belief that if colleges would concentrate on the modern, poets would come into their own, is too optimistic. Do not Pulitzer prizes concentrate on the modern? And who ever knew a Pulitzer prize to go to any but a child of the day's fashion? The human mistakes known as professors and the nurseries of mediocrity known as colleges are at their worst when they dare to touch the contemporary. What professor is worthy to judge genius? Such courses, or mis-courses, are journalism, not eternalism; they gather the chaff of fashionable mediocrities and have no judgment unguided by the ballyhoo.

But such mistakes come from the generous and passionate hopes of the authors; one honors them for such errors. And their impact is right: poetry should be central in life, and until poets are given their power and place in the sun, the world will continue its unhappy impotence and its place in nether night.

MERRILL ROOT.

Sad Englishmen in India

INDIAN PATCHWORK. *By Edward and Mary Charles. Harcourt, Brace & Company, $2.00.*

PRESUMABLY it was the intention of the co-authors of this short work to paint a picture of a certain human group. In this they have succeeded, but scarcely as they intended, for it is they and their own class, almost never the Indian people or any group thereof, who are analyzed. For me the book solidified an impression which three years in India had only adumbrated: that the foreign rulers in that land are pretty miserable. It is nothing less than lyrical in its singing of this doleful song.

The authors, a young English academician and his wife, arrive in Central India to take charge of a college. "Indian Patchwork" is a double diary of the events and impressions which ensued. And the first recorded entry ends thus: "We've been here a hundred and fifty years; and what has it all been worth? We've never even established the legality of our tenure to the Hindu mind. Kindness has bred lies, and cruelty has bred silence. Why can't we get out? Is there no morality greater than expediency? Poor India. . . Poor, poor India. And we? We have meant so well."

It is doubtful whether the rich diversity of the human tribe could produce a more feckless wedding of psychologies than that of the British and Indian, and this sad volume is eloquent to prove it. The reader should remember that an educator is speaking, an educator who presumably comes closer to the subject people than an army officer or a civil administrator. Hence the amazing quality of repeated passages like: "It is dirty work touching an Indian college. A 'wog' with a university degree is necessarily spiritually perverted. To a 'wog,' a knowledge of English, a knowledge of the drama, a familiarity with the abstractions of mathematics, are all means to the end, which is deception."

One by one, frantically, Mrs. Charles tries to marshal assets to offset the terrific original liability of living in India; and one by one these assets themselves turn into wearisome liabilities. "But where are the compensations?" she wails. "Finding none, she is forced to the conclusion: "Almost everything we have imported into this country is makeshift, because we feel that it will be good enough for today, for tomorrow we shall retire."

Perhaps this is the first work by an Anglo-Indian frankly to admit, again and again, that the British tenure of India is approaching sunset. "India is heading—or ought I say drifting?—toward self-government. God knows what chaos and bloodshed will precede and follow the day when we shall drop the reins of government, but that day will come, and fairly soon, I am convinced." And later: "If only Mrs. M—— were right. If only it were our job to make the Indians understand us, not we them; but that happy day is long since past."

Of narrative interest are an attempt on Mr. Charles's life, a student "strike," a tiger-hunt, a miserable court-scene. But it all ends up by their running back to England at the end of a year. And the last lines are: "Meanwhile our little ship pushes on, bearing us away further and further from that grim, tragic, tawdry and pathetic country, India."

FRANK C. BANCROFT.

Religion on the Air

FREEDOM IN THE MODERN WORLD. *By John MacMurray. D. Appleton-Century Company, $2.00.*

BROADCASTS made by the author in 1930 over the network of the British broadcasting corporation form the basis of this book. We are told that they "produced a miniature renaissance among thousands of English listeners." In addition to the twelve talks on "Reality and Freedom," it contains four talks, given in 1932, on "The Modern Dilemma."

In these later talks the author traces to a loss of faith the paralysis of mind with which we face our economic and industrial crisis. He insists the trouble is not with our heads but with our hearts, and sees our only hope in a religious revival. Stated so simply, it seems too easy a solution of a complex problem. In actuality, the author recognizes that an outbreak of Christianity would be likely to make short work with the makeshift society we now have. For such a statement some listeners accused him of bolshevism. Nevertheless, in spite of so radical a statement one looks here in vain for that realistic understanding of the social struggle without which any talk about faith is apt to be meaningless.

The title of the book actually covers only the second but larger section, which is devoted to a non-metaphysical discussion of reality and freedom. The introductory pamphlet to this course, here included, is said to have been a best seller. In it the author shows how dominant in western life and morality has been the Roman ideal with its emphasis on duty and obedience, on policy and plan, on doing what we ought to do rather than what we want to do, and exposes it as the complete antithesis to Christian morality. He thus views with satisfaction the present third revolt of emotion (the others being the renaissance and the romantic revival) which, if successful, will again defeat rationalism in the interest of freedom, and will reassert the values of art and religion as against those of organization and efficiency.

Professor MacMurray does not discuss reality as a metaphysical problem. His particular aim is to see what reality means in people—in their thinking, in their feeling. For him it means significance, worthwhileness, being true to one's nature, inward harmony.

Only real people, he says, can be free. Thus are the two concepts brought together. The second half of these talks attempts to define the meaning of freedom from the point of view of morality. Here the author boldly attacks the Roman ideal. Two kinds of morality he dismisses as being false and vicious. The first, which he calls "mechanical morality," emphasizes moral law and obedience. He writes: "There is no such thing as a moral law, and the idea of obedience has no place in morality." The second false morality he calls "social morality." It declares the moral ideal to be service, self-devotion and self-sacrifice, and defines the good man as one who serves the common welfare. Of it he writes: "If our duty is to be servants, how can we be free?"

The morality which he accepts he calls "personal morality."

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Only that morality is good, he says, which freely and spontaneously expresses our inward nature. We must first be ourselves, then we must freely express ourselves in action. This is not, however, to obey our instincts but to live outwardly in utter conformity to our inward self. Thus the moral ideal is self-realization.

The book as a whole is an excellent example of the type of approach that will have to be made to the public both by radio and by print if philosophical, moral and religious ideas are to be propagated. The professional student will be impressed with the lucidity of statement that has been achieved. If there are no ideas that are new to him, he will often see ideas in a new and fresh relation. This is the sort of book one could pass on to the layman who wants to be helped in his thinking but who will not endure technicality and long-windedness.

ALFRED SCHMALZ.

Russia from Lenin to Stalin

A HISTORY OF BOLSHEVISM. *By Arthur Rosenberg. Translated from the German by Ian F. D. Morrow. Oxford University Press, $3.75.*

THIS BRILLIANT narrative of less than three hundred pages is deserving of wide recognition and unstinted praise. It affords the reader a full sweep of the stirring panorama of Russia's history from the time Lenin first read and pondered Karl Marx, to the very threshold of the second five-year plan. Never before has the world produced such a phenomenon as soviet Russia, and no fair minded reader can finish this book without hoping that the great objectives to which Lenin and Stalin have devoted themselves will some day be achieved.

That they have not yet been achieved goes without saying. There is something rhythmic and spectacular about Russia's struggles. Long periods of hopelessness have been broken by incredible achievements. From 1893 to 1905 Lenin and his contemporaries worked and hoped for the revolution only to see it crash down over their heads. From 1905 to 1917 they continued their struggle against unspeakable odds. Driven from pillar to post, they bombarded their countrymen with letters, pamphlets, books and magazines, exhorting them to speed the day of Russia's liberation. Even in 1917 there seemed to be no hope. In January of that year Lenin said, speaking to a group of Swiss students: "We who are already old may perhaps not live to participate in the decisive battle of the coming revolution." Two months later Russian workmen deposed the tsar. There followed a feverish half-year under Kerensky, and then, with a climactic coup d état in October, the real troubles of bolshevism began.

Lenin frankly admitted that his immediate objective was not communism. Indeed, he did not even desire the dictatorship of the proletariat. He would have nothing less than the dictatorship of the central committee of the bolshevik (majoritarian) party, and he fought Trotsky and other great leaders bitterly on this issue. Moreover, he defended his course on the ground that only through an initial dictatorship could the peasants and proletarians be taught the difficult and highly civilized art of self-government and socialism. Said he: "To attempt today to anticipate the achievements of a perfected and mature communism is like attempting to teach higher mathematics to a four-year-old child. We must begin to build the edifice of socialism with the materials left us by capitalism, and not with some compound that is our special discovery."

Thus it is that Lenin experimented with this policy and that, always deeply emotional over ultimate objectives but coldly realistic in the presence of practical problems and emergencies. In a brief review one can merely recall some of these. There was the Third International, Lenin's favorite child which he fathered in 1914 and saw full grown in 1919. Its practical abandonment in 1921 was one of the most difficult decisions of his life. Then there was the New Economic Policy (NEP), by means of which he did violence to some of his most profound communistic doctrines in order to meet a practical domestic situation. Stalin fared no better. Indeed, in 1927 he had diluted communism to the point where some of Russia's greatest leaders deserted him or were driven into exile; Trotsky among them.

The question then arises: Is Russia even partially communistic? If not, is she hewing out the course which Lenin originally set for her? Dr. Rosenberg offers a brilliant analysis of the problems implied in these questions. It runs somewhat like this: In order that soviet Russia, or any country for that matter, should be truly socialistic there are at least three preliminary conditions which must be fulfilled. Industry must be organized into associations under the free control of the producers. Agriculture must be organized in a similar manner. Production must be regulated solely by human need and demand, and not in accordance with market and trade interests. Russia today does not fulfil any of these preliminary conditions; for although her industry is organized into the modern big industry system the producers have little or no part in the management, and no voice whatever in the determination of industrial policies. Socialism is inconceivable without self-determination on the part of the people. It is, in the final analysis, the rule of freedom under which the state disappears. An over bureaucratized administration based on the employment of force, and which the masses must obey, is irreconcilable with socialism. It is true that bolshevism has increased production and has practically abolished famine and unemployment. It has given Russia a tremendous upward push *industrially,* but "it has not moved her an inch farther along toward true socialism."

The author therefore concludes that Russia is today, as it was immediately after the revolution, and under Lenin, a peasants' and workers' state, organized in accordance with a system of state capitalism. Its social order is of a mixed character. Private ownership has been conquered, but the kulaks are still able to sabotage the government's collectivization project and get away with it; and the power of the poorer peasants is such as to win over from the rulers one important concession after another. Furthermore, the classless society is still a rainbow, far removed from tough realities, with workers, peasants, technical experts, government employes and officials widely separated from one another economically and culturally. Finally, the dictatorship of the central committee is as omnipotent and as relentless as when it was first established by Lenin.

If the reader's hopes are dashed to despair by these conclusions, let him remember that even Lenin did not anticipate an over-night metamorphosis of Russia's cultural life. Radicals must learn again and again to temper their crusading zeal with patience and realism. Despite its present shortcomings the achievements of the bolshevik party will live forever in history, and Lenin will certainly remain one of the great men of all times. It may even turn out that his strategy of a preliminary dictatorship will in the end be justified by the emergence of a communism more true to the original Marxian ideal.

EDWIN T. BUEHRER.

Psychology and Christian Character

PRACTICAL PSYCHOLOGY. *By Rudolph Allers and Vera Barclay. Sheed and Ward, Inc., $2.00.*

AN ABRIDGED and re-arranged version of Rudolph Allers' "The Psychology of Character" is here presented. In the foreword E. B. Strauss says: "This book . . . is prophy-

lactic rather than therapeutic in its intent; and, read in that spirit, it should prove a valuable contribution to mental hygiene. In my opinion, Miss Barclay has shown exceptional skill and selective faculty in its compilation."

This shortened form of the original book is intended for the use of parents, teachers, educationalists, doctors, clergy, and others who are concerned with children. In an easy straightforward style the following subjects are presented: the forces that form character, the motives underlying actions, the significance of and opportunity afforded in the first years of life, and errors in rearing children.

One of the best chapters of the book is the sixth in which the "difficult" child is considered. It is stated that any child who is "difficult to bring up" should be examined by a competent physician. The factors of fear, rebellion, lying, defiance, sulkiness, etc., in the life of the "difficult" child are clearly discussed and psychologically sound advice is given as to causes and procedures for caring for such a child.

Treatment of the child in the home, in the school, and during adolescence is presented in a way immediately helpful to one facing problems in character development. Faults of character, such as pride manifesting itself in sensitivity, a tendency to depreciate others, and sexual errors, are explained. Aspects of neurosis, such as fear, artificiality, egocentricity, superstitions, doubts, preoccupation with the past, etc., are treated and suggestions for methods of dealing with such traits are made.

The thesis of the author in brief is that the development of character is determined by the balance effected in the exercise of the two basic tendencies in the individual, namely, the will to power and the will to community. The will to power must be restricted in terms of the will to community or the will to share with others. The child must be trained to acquiesce in the laws of being. To this reviewer it appears that the basic tendencies in human nature cannot be reduced to such simple terms as two tendencies, but as usual with psychologists who simplify the instinctive equipment of the individual in their statements of them, some instincts are made subordinate to the factors regarded by the author as the basic ones. In this case factors which other writers would regard as basic and instinctive are made subordinate to these two tendencies.

Dr. Allers, a doctor of medicine and a psychiatrist, presents the subject of psychology in terms of the Catholic philosophy of life. In the development of character it is highly important that the individual show love to his neighbor and love of God. The counsel for guidance given in this book comprehends the individual's adjustment to God as well as to things and human beings. A helpful book to all who take seriously the development of Christian character.

ERDMANN SMITH.

Applied Humanism

HUMANIZING RELIGION. *By Charles Francis Potter. Harper & Brothers, $2.00.*

WIDE reading rather than specialized scholarship, intelligent vivid use of ideas gathered by this reading rather than profound original thought, hard hitting debating power rather than subtle, moving, persuasive eloquence, characterize this new book by the leader of the Humanist Society of New York. Presumably the chapters of the book were delivered as addresses before assuming book form, but there is sufficient unity in them to justify their inclusion in one volume.

Dr. Potter seems to be doing in New York today the same kind of work that Dr. Minot J. Savage did in the last generation from a somewhat different theological point of view. There is a refreshing frankness and directness in his treatment of every theme he deals with. He has none of the solemn awe-inspiring tones of the great preachers but he is not flippant or irreverent. He is blunt enough always to call a spade a spade but he does so in the interest of clarifying the issue rather than shocking his readers. To those who have broken with the old theology and are not widely read in the literature of religious liberalism these addresses will be exciting reading, and even to those who have long been familiar with the circle of ideas with which the author deals it will be interesting to see how effectively those ideas can be staged and dramatized by a man who is a master of debate and high class publicity. Here we have not the poetry of a widely accepted religion nor the religious imagination creating new symbols for the expression of the soul's new faith and hope, but glorified common sense dealing smashing blows at the religious stupidities of the past and the present and pointing out the directions in which the author believes religious thought and feeling must move if religion is to meet the human needs of the new day. The titles of the first five chapters will indicate the sort of themes treated in the book: Humanizing Religion, Humanizing Education, Humanizing Economics, Humanizing Politics, Humanizing Music and Art.

R. J. HUTCHEON.

A Roman Catholic View of Christ

THE SON OF GOD. *By Karl Adam. Translated by Philip Hereford. Sheed and Ward, $3.00.*

THE DISTINGUISHED professor of theology in the Roman Catholic faculty of the University of Tübingen is already well known to American readers through the translation of his book on "The Spirit of Catholicism" and his fine essays on "Love and Belief," "Christ and the Western Mind" and "St. Augustine—The Odyssey of His Soul." These translations have been found by many to be stimulating and refreshing in no common degree. They showed us a profound and honest mind earnestly grappling with the problems of Christian truth, yet differing radically both in its approach and in its conclusions from the accepted fashion of our modern Protestantism; and in this way presented us with the same kind of challenge that we were sensible of encountering in the works of such other writers as Karl Barth, Paul Tillich, Unamuno and Berdyaeff—writers as different in other respects from Professor Adam as they are from one another.

The open-minded reader cannot fail to find much of the same freshness, the same stimulus and the same challenge in the present work, which is on a considerably larger scale. The opening chapter is entitled "Christ and the Man of Today," and once again we find our modern western mentality subjected to a searching scrutiny such as is well calculated to bring out the questionable nature of some of the half-conscious presuppositions that lie at its root. And as we read on, we are conscious of the same deep and penetrating understanding of the true nature of the catholic Christian tradition; and many hasty and ignorant modern misunderstandings are effectively rebuked.

Yet it is doubtful if the book will meet with quite the same cordial welcome beyond the frontiers of the Roman communion which was accorded to its predecessors. The subject now is definitely the Jesus Christ of history. It is true that (in addition to the translations already mentioned) we already had in English an admirable little collection of addresses entitled "Christ our Brother"—issued in 1931, five years after the appearance of the German original. That little book was full of good things, and we felt that in it Professor Adam was giving us of his very best. But it was mainly doctrinal in its approach and concerned itself little with the difficult historical questions involved in any detailed consideration of the actual Gospel narratives. It is here that the present work trenches on new and much more contentious ground—ground which will

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seem to the Protestant historical student to be particularly difficult for the conforming Roman churchman. For it is precisely in the region of the higher criticism of the Bible that we must cling most tenaciously to the gains of our liberal Protestantism. As early as on the fourth page we are startled to find the Epistle to the Hebrews attributed to St. Paul. Throughout the book the Johannine discourses seem to be taken as the *ipsissima verba* of Jesus. In the concluding chapter the creation and fall of Adam are dealt with in a disconcertingly matter-of-fact way, as if we were concerned with ordinary history. Of the long discussion of the resurrection of Christ something of the same kind is true. We cannot help feeling that the Barthian conception of *Urgeschichte* would here have been of some assistance, though in other ways we are inclined to side with Professor Adam against Barth, as when he writes on page 45 that "the road to the *mysterium Christi* leads not across the uncontrollable secret places of the transcendental, past the precipices of the paradoxical and incredible, but over the bright open plain of the historical life of Jesus." But indeed, when all is said, and in spite of the difficult hurdles that have been mentioned, it would be none but an inhospitable mind that would fail to gather many precious gems of truth and beauty from the finely conceived and no less finely expressed chapters on the "Mental Stature," the "Interior Life" and the "Self-Revelation" of Jesus, which form the central part of this noteworthy book.

JOHN BAILLIE.

Dear Old Vassar

COLLEGE WOMEN AND THE SOCIAL SCIENCES. *By Herbert Elmer Mills and his former students. John Day, $2.50.*

IN ADDITION to an unalluring and somewhat misleading title, this book suffers all the usual handicaps of a symposium. The sole common denominator of the contributors is that they all graduated from Vassar college between 1900 and 1915 and all took economics courses from Herbert Elmer Mills. They feel indebted to him for their first insight into social problems and wish to pay tribute to him for his more than forty years of sagacious teaching. But their varying conceptions of what the book should be—autobiographical anecdotes or objective analysis—plus their differences in occupation, outlook and experience rob the book of unity or coherence.

Taken individually, the dozen essays are good enough. They are competently written, liberal in viewpoint, and rather optimistic in tone. Their subjects range from "Public Relief" by Gertrude Vaile, "Politics and the College Woman" by Margaret Culkin Banning, and "The Young Girl Reads" by Helen Ferris to "In Praise of Domesticity" by Harriet Bradley Fitt. A supplementary chapter of statistics on the status of a large sample of Vassar graduates should perhaps be mentioned. Seventy per cent have at some time held paid positions. Less than 20 per cent have never engaged in any occupation outside the home. The figures also show a striking increase among the younger women in the numbers holding paid jobs. After-dinner speakers who insist upon having fun at the expense of college girls and want their statistics to be accurate, should note down the following: 69.3 per cent of the 1912-1921 graduates in the sample are married and the average number of children per married woman is 1.84. If the children were equally divided among all graduates, the average number would be only 1.27.

The opening essay on "Changing Interests of College Women" by Professor Mills is a copy of an address delivered in New York in February, 1929, and is, in some respects, already dated "pre-depression." His closing essay, "Economics in Vassar College, 1890-1930," is a completely uninspired history of his department, the names of the courses offered, the number of pupils registered, etc. One cannot help wishing that Professor Mills who, in addition to his teaching and writing, has held innumerable public offices in the field of education and public welfare, had discussed some of the important problems that at the present moment lie closest to his heart. This might have given the book real significance for persons interested in the social sciences. As it stands now, its appeal is, on the whole, limited chiefly to Vassar graduates and friends of the authors.

ROBERT E. ASHER.

India's Living Religion

INSIGHTS INTO MODERN HINDUISM. *By Hervey DeWitt Griswold. Henry Holt & Company, $2.00.*

THE WORLDWIDE popularity of two great figures of modern India, the poet Tagore and the statesman-saint Mahatma Gandhi, both products and outspoken exponents of Hinduism, has served to raise a good many questions with reference to that faith. What is this religion which is capable of producing such men? Are they really representative of Hinduism? Must the older notions of "heathen" India be revised?

Of course the historians of religion have long since probed into the historical origins of India's faith and have traced its development formally down to the present century. One could, if interested, find materials that would contribute to an understanding of modern Hinduism. Indeed a few books have of late appeared which deal with the modern period. None, however, seems quite so revealing as Dr. Griswold's new book. Perhaps it is because of his method, the biographical. He deals with ideas, to be sure, and movements, but they are represented in terms of personalities, men and women of India who, under the influence of a variety of ideas and forces, move in new directions in the perennial search for the satisfaction of their deepest needs.

The author, who writes after thirty years or more of living contact with Hinduism in India and profound scholarly study of the literature and history of Hinduism, in which he is a recognized authority, begins with an attempt to define Hinduism and to set out its dominant characteristics. One of these characteristics, that of the tendency toward syncretism, furnishes him with the chief clue to an understanding of present day Hinduism. He devotes but little space to historical background. Except for contrasting the theistic reaction of Ramanuja to the Vedanta of Shankara, a constantly recurring motif in later Hinduism, he deals almost entirely with the nineteenth and twentieth centuries.

The better known figures are, of course, to be found here. No discussion of modern Hinduism could omit Keshub Chunder Sen, Swami Vivekananda, Ramakrishna, Swami Dyananda Sarasvati, Gandhi and Tagore. These each rate a longer or shorter chapter. But Swami Ram Tirath, poet-monk of the Punjab, Chet Ram, founder of an indigenous Christian sect, Shiv Narayan Agnihotri, founder of the "science-grounded religion," Sadhu Sundar Singh, Hindu-Christian mystic, Pandita Ramabai and other less well known but nevertheless important and widely influential religious leaders reveal definite phases of many-sided Hinduism.

Griswold is constantly calling attention to the blending of various strands of native and foreign religious thought and practice. Sadhu Sundar Singh, the Christian sanyasi or holy man, and John N. Hyde, Christian missionary employing the Hindu technique of meditation, represent fusion of Hindu and Christian elements. Others represent Hindu and Moslem or Hindu, Moslem and Christian mixtures of idea and practice. One gets the impression of Hinduism as a vast, complex, chang-

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ing mass of belief, and even more of practice, hospitable to external influences but potent to mold and shape in some measure whatever comes within her reach. In this she is proving true to what has been her genius for centuries. Some chapters discuss not persons but groups, such as the depressed Bhangis and Chuhras or the Radha Soami Satsang, a semi-secret society.

About twenty years ago J. N. Farquhar wrote of the "Modern Religious Movement in India" and discussed many of the persons and movements here treated, usually at greater length. His book constitutes an admirable reference book on the subject. But here is a book which in short compass brings rapidly before the reader a succession of great personalities and the part each has played in the total drama of India's religious development in recent decades. In no better way could the reader see into modern Hinduism. CHARLES S. BRADEN.

The Struggling God of Love

LECTURES ON THE MEANING OF GOD IN MODERN LIFE. *Scripps College Papers, Number Five. Scripps College, Claremont. By J. W. Darr, R. M. Story, T. G. Soares, H. B. Alexander.*

THESE LECTURES were given at Scripps college, Claremont, California, in the winter of 1933. The last of the four will never be read as widely as it should if it remains tucked away in this paper-backed book.

The lecture by Mr. Darr on "The Meaning of God for an Average Man" presents a traditional approach. Mr. Story does not discuss God at all but shows how the belief in God may affect political life. Also Professor Soares does not consider God but shows how certain states of consciousness may improve moral conduct. He selects those states of consciousness that are thought to be experiences of God.

It is Professor Alexander's lecture that is of compelling importance. He avoids the pitfall which ruins every attempt to discuss the idea of God when it is not circumvented. That pitfall is the attempt to combine in the idea of God the notion of almighty power and perfect goodness. Mr. Alexander writes with such beauty and power as well as truthfulness that we believe the best we can do is to let him speak for himself. He first rejects that approach to God which requires one to "explain" evil.

> I shall not deny the facts of evil, nor its worst possibilities. I cannot; there they stand, malignant in Nature and glaring in History; no softness of speech can expunge them, no folly of persuasion exorcise. It is true that more than one theology has sought to cleanse creation, and to save the face of divinity by denying the reality of evil, maintaining that the Bad is but appearance and due to the frailty of human comprehension; viewed from the altitudes, they say, all will be seen as fair, all as beautiful and good, even as from the lookout heights the blistering trails and alkali of Death's Valley take on glamours, remote and serene—but the bones bleaching there, is this their comfort? Nay, it is small wonder that the Great Negation has seemed to the toughminded but the pathetic folly of self-dupes, unwilling to face the hard facts, who make of God and religion their compensatory illusion for mangled lives.

A second approach to God he also rejects:

> I should like to point out what I deem to be a prime cause for our difficulties in conceiving God. It is just this: that in much of the imagery which the centuries have shaped, God has been pictured as a kind of manufacturer of this world. God, in this view, is wholly responsible for his toy, which indeed is but the inevitable expression of his own whimsical genius; he rules it, but he rules it as a clever boy spins his top; when the play is done the world is God's rubbish, and goes into the discard. This, I say, is the essence of the theology of transcendence, and if I put it in a homely figure, it is only to make clear that such an image is childish and incompetent. . . . Yet it is on this image that rest our traditions of God's omniscience and omnipotence and all-responsibility. God's world, we say, meaning the universe, and we cannot clear him of its faults. Such is the mess in which an archaic theology involves us.

Then he sets forth his own idea of God:

> God has been actor and worker and maker in the midst of time; he has been laborer, mighty in travail; a champion contending with huge forces and facing difficulties which only the patient eons can resolve; a lord and leader, encompassed by glooms which his shattering bolts do but transiently dispel; a slow builder, laying the foundations of his house upon the abyss and securing it only by an eternal vigilance; and who shall know that some vast Twilight of Divinity shall not yet engulf it? . . .
>
> I have shown that man's life, as seemingly Nature's, is oriented to the Good, even as a flower to the sun, and that whatever our terrors, our disasters, none the less we will and can follow no other standard . . . by *God* we mean that power which out of old blindnesses has opened and is opening our eyes, physical and spiritual, to a light that can illumine and a vision that can exalt. This is a fact of human experience, and so far as we can read, it is also a truth of Nature, and it is in this fact that we take our stand. God is the lord of righteousness and the power that makes for the Good, and for our souls and for Nature's being. He is more tremendous than any massy center of gravitation.
>
> Ringing down through the centuries unstilled and unstillable, with overtones a-many but with fundamentals unchanging, like a deep, commanding chime, into human experience has entered and been sustained, love, and with it the sense of divinity. I do not say that love is the whole of being. . . . I shall own that though love govern the citadel yet hate tears at the walls of the world. . . .
>
> Love is a world's fact, as blindingly real as the sun; and in the life of man love is an untaught experience, which mankind, with one avowal, have named their experience of God. . . .
>
> If within our lives there be found any invincible certitude that the Good lays upon us a command and that the Nobler Way is for us to search out, and if within our lives there be any felt surety of an evadeless love, which is the soul's magnet and would save us if it could, then we are in the presence of God, before whom all argument is meaningless. We shall not then ask what is God's nature; we shall only hail Him as our Greater Comrade, whose being is the impulse of life itself, such that so long as we are, God also is, breath of our breath and lodestar of our days.

I almost missed this lecture by Mr. Alexander because it was at the end of a series of lectures which did not greatly interest me. Others are likely to miss it also; but none should who would know wherein lies the surety of God.

HENRY NELSON WIEMAN.

Twelfth Century Troubadour

THE FOOL OF VENUS. *The Story of Peire Vidal. By George Cronyn. Covici-Friede, $3.00.*

HERE is a story of rare beauty, the kind of a book one closes with the satisfaction of knowing that the life and times herein described have become a permanent part of his knowledge. The folkways and mores of the twelfth century are presented as effectively as a social history could present them, and against this background move crusaders, feudal barons, churchmen, kings, the commoners, and the troubadors, the men of the Joyous Craft. Religion played a mighty part in determining the environment of these people, and yet their world was a strange mixture of Christianity and paganism.

And the most interesting Christian-Pagan of his day was

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Peire Vidal; the greatest of troubadors, knight, crusader under Richard the Lion, father of an emperor, Vidal was a worshiper of both Venus and the Virgin Mary. His greatest songs were those of love, and he sang his way into the hearts of many women and was yet denied the heart of her whom he most desired. Besides song and love, Vidal was devoted passionately to justice; and to be devoted to justice in the days of the rack and thumbscrew was in itself the mark of a noble and unusual character. Rather than kill an old blind wreck of a man, Vidal refused an empire for his son, Andronicus.

His life ends tragically for his family and in a sort of sweet madness for himself. But his was the triumph of a great character nevertheless, and the author has triumphed in the presentation of him. The reader will find the book hard going at first, but will win him a rich reward. The descriptive power of the author is in itself noteworthy, but above all the reader will be glad he met Peire Vidal. There is a glossary of archaic and foreign terms, and there ought also to be a glossary of unpronounceable names, for they are a constant annoyance.

WARE W. WIMBERLY.

St. Paul, in Full Color

BEYOND DAMASCUS. *A Biography of Paul, the Tarsian. By F. A. Spencer. Harper & Brothers, $3.00.*

THIS is a captivating book—at first sight. The story of Paul's life is cast into the form of a drama. Part I reconstructs the stage and Part II unfolds the plot. Catchy chapter headings serve to suggest either the sanctimonious terminology of the old-fashioned Sunday school lesson sheet or the leading captions in a modern movie scenario, according to a reader's taste. In order to make the narrative more vivid, the history is somewhat freely novelized by filling in blank spots with imaginative reconstructions thought to represent the probable facts. The author has tried to steer a middle course between an excess of pedantic caution and a reckless inventiveness.

The book treats of two themes: the world of Paul's day and the career of the apostle himself. The method of research is that of assembling and sorting texts—they are listed extensively in the notes at the back of the book—that are woven together into a historical novel with the evident aim of interesting a modern reader. Little or no attempt is made to reconstruct the total social life of the Pauline environment, and problems of historical and literary criticism are deliberately ignored. The Judaism of Paul's childhood is a composite of elements taken from Jewish literature anywhere from Moses to the rabbis of the sixth century A.D. Greek and Latin authors are used in a similar way. A mystery religion that is assumed to have influenced Paul is reconstructed out of literary texts dating from one to two centuries later, and features of various cults are promiscuously blended together to produce an imaginary mystery religion. There is also a great fondness for depicting the moral delinquencies of Roman rulers. The accuracy of Suetonius' description of intimate scenes within the imperial palace seems never to be questioned. And although Suetonius belonged in the century after Paul, and emperors moved in social circles quite remote from his activities, the satyriasis of an Augustus or a Tiberius, plunging heedlessly along the "primrose path," is assumed to have been a prominent fact in the apostle's consciousness.

Paul and the New Testament documents are treated with similar naiveté. Scriptural texts are taken in the canonical order, without reference to the process of social and historical development that brought the writings into existence. It is very true that the miraculous is rejected. The "rationalistic" interpretation that flourished in the early nineteenth century, before the days of Strauss, is revived; each miracle represents an actual historical event at the time and place depicted in the literature, but it was misunderstood as miraculous by the ancient writers. All reference to Paul in the New Testament—Acts and all the epistles—and even the Apocryphal Acts furnish the threads that are woven into the picture of his career. Paul is psychoanalyzed after the Freudian manner. The vivid dread of sin that he carried throughout his life and frequently stressed in his preaching is traced back to some sexual aberration, either in thought or in deed, of which he had been guilty in his schoolboy days.

The author, who has gathered into one sheaf a vast variety of stalks gleaned from literary fields far and near, seems more interested in assembling a remarkable bouquet than in garnering pure historical wheat carefully separated from the tares of fiction. Yet the publishers label the book "an authoritative biography of Paul and a vivid portrayal of life in the first century." They promise readers a realistic portrait of the apostle reeking with the acrid odor of the goatskins on which he is assumed to have labored in pursuing the trade of tentmaker. Here there is certainly abundant realism. It is the realism of the Roman satirists, who certainly knew their audiences, as perhaps, the present author knows his. Fastidious persons, who do not like to associate a religious hero with bad smells, fleas, bedbugs, prostitutes, panderers and like cankerous features of ancient civilization, will do well to avoid this book. But those in quest of historical reality, where the genetic processes of social experience operate in real life, may find themselves sadly disappointed. Paul is brought upon this artificially constructed stage as a mere puppet. He is tricked out with the promiscuous toggery of hero cults and mystery religions, with little or no regard to the question of whether this histrionic finery was in vogue in his day or in his immediate environment. And the development of his religious personality, expanding under the sunshine and storms of actual living, receives no adequate portrayal.

SHIRLEY JACKSON CASE.

An Urbane Critic of Society

GOLDSWORTHY LOWES DICKINSON. *By E. M. Forster. Harcourt, Brace & Company, $3.00.*

BY HIS biographer's admission, G. Lowes Dickinson was not a man of heroic achievement ("Fate gave him an easy time"); he was not a great writer ("except in the low laudatory sense in which all writers of distinction and integrity get called great"); he was not an important thinker ("ranks as a Cambridge philosopher below either McTaggart, Moore or Bertrand Russell"); and it is by no means certain that he brought the promised land any nearer ("The answer to this question lies in the future").

The one big practical thing for which Dickinson worked was a league of nations. His efforts were almost wholly unofficial, yet he did as much as any one man in England to promote it. After the war he was sometimes disappointed with its workings and was always skeptical of its adequacy—and he didn't live to see the worst. He put probably more hope and labor into his book on the origins of the war, "The International Anarchy," than into any other project in his whole life. Self-effacing though he was, he knew it to be "a good book," "possibly the best book on the subject." It was favorably reviewed, but sold hardly at all—"another testimony to the general truth that truth is the last thing people care about," to quote his own words. And so he turned away from it all, his "one big practical" concern, and sat down to translate Goethe's Faust. An old man, he retired to his "castle" without bitterness and self-consciousness. But he was "beloved, affectionate, unselfish, intelligent, witty, charming. . . . These qualities in

Goldie were fused into such an unusual creature that no one whom one has met in flesh or history the least resembles it, and no words exist in which to define it. He was an indescribably rare being. He was rare without being enigmatic."

So runs Mr. Forster. Quite likely, he is right. Quite likely, Dickinson's importance resides largely in what he meant to those who knew him. As a testimonial to this meaning, Forster's volume is perhaps a good one. It is honest and kind, insanguinary and appreciative. But as a biography it doesn't get off. We need not attempt to divine the reason for the failure. The fact that it is a failure is sufficient unto itself.

Dickinson's life, while not especially impressive so far as tangible achievements are concerned, was certainly rich in growth and spiritual adventure. He was gifted with sensitiveness and an intelligence capable of disinterestedness. His life span (1862-1932) covered a period when the world was undergoing swift and radical changes. He made his way from a stuffy Victorian upbringing into the realm of freedom. He outgrew British imperialism to become one of mankind's broadest spirits. He fumbled with esoteric Buddhism, explored Plotinus, waded through Hegel, and came out understanding the limitations of mysticism and classic philosophy. The nineteenth century taught him to place his faith in reason, and the twentieth century showed him the most colossal display of madness. He was a teacher who was constantly being taught. Surely, here is material for an imaginative biographer! Yet Forster, for what reason it makes no difference to the reader, has been unable to give us this drama, this epic of spiritual adventure. So far as biography is concerned, the book runs like the report of an urbane certified accountant.

HUGH STEVENSON TIGNER.

Books in Brief

THE BACKWASH OF WAR. *By Ellen N. La Motte. G. P. Putnam's Sons, $2.00.*

Published in 1916, promptly banned in England and France, sold through several printings in America and then suddenly suppressed here, these "stories of the human wreckage of the battlefield" are now again published as a contribution to the understanding of what war really is. The stories are told by an American nurse who worked in a French hospital for the *grands blessé*. Seldom is a publisher's blurb more accurate than the sentence which says that these sketches are done "with perfect art." There is no froth or fever in them, no indignation or denunciation. This nurse rose above hysterics, as nurses generally do but as writers about war sometimes do not. She sees and tells with the meticulous precision of a Tolstoy, plus a certain grim humor and a gentle irony which probably saved her sanity and certainly saved her style. The book should be required reading for the R.O.T.C.—but it never will be.

ONE OF US. *By Ernest Poole. The Macmillan Company, $2.50.*

Like Mr. Poole's "Great Winds," this novel depicts the rather devastating consequences of the impact of modern life upon the simplicities of the older New England culture. The central figure inherits his father's store in a New Hampshire village and stays there, in spite of pulls and pressures to leave and "see the world," and carries on the family tradition. But the chain store engulfs him, cash takes the place of credit, snappy business methods supplant the old leisurely and neighborly trading, automobiles and good roads break down the community's defenses, prohibition brings bootleggers (some pretty feeble criticism here), liquor corrupts youthful morals, urban manners are grafted upon rustic customs, summer residents bring money and sophistication, and the real estate boom makes everybody rich and its collapse leaves everybody poor. Meanwhile his wife has wandered about the world as a newspaper correspondent, paying him a brief visit every few years, and his only son has been killed in the war. At last, when the gas is all out of the big bag and the gondola of ambition and modernity has settled to earth, everybody gets "back to elementals" and is relatively satisfied. It is a sweet strong story of the neo-New England school; and with all its conflicts between the older virtues and the newer follies, it succeeds in being a story without a scandal.

GOING ABROAD. *By Rose Macaulay, Harper & Brothers, $2.50.*

Not a travel book or a tourist's guide, but an immensely clever novel which has to do with a number of English people who had gone abroad. For most readers of this review, what makes it particularly worthy of attention is that the cast of characters includes an Oxford "group" who are carrying on their saving activities in the Basque country. Rose Macaulay knows her Buchmanism as well as any of the theologians who have written solemn treatises for or against it, and she handles it with a light and deft touch. Her method is that of gentle irony. It is hard to see how even the most convinced grouper could take offense or consider that his cult is maligned or caricatured. The groupers in the novel are all nice people. But the author's informal critique is very penetrating. Besides all that, she writes a highly entertaining story.

The Question Box

How do you explain the petition, "Lead us not into temptation but deliver us from evil," when we are told that "God is incapable of being tempted by what is evil, and he does not tempt anyone?" (Goodspeed version). E. S. A., Granville, Ohio.

THE same modern speech version quoted above would throw light upon the question. "Do not subject us to temptation, but save us from the evil one." The current Jewish thought of Jesus' day assumed the existence of an evil being, Satan, the accuser, the tempter, the antagonist of God, and the enemy of the good. It was natural that to this malign spirit all the unholy impulses of human nature, and all the troubles which the children of God had to meet should be imputed. To be delivered from the power of this being and the forces under his direction was the hope of the people of good will.

Either because our Lord shared this view of the moral universe, or because he found the conception unavoidable in his teaching, he sometimes referred to the "evil one" and sometimes to "evil" in an impersonal way, in allusion to the troubles which his friends must be ready to encounter. These troubles were sometimes thought of as the enticements to sin which are common to human nature, and sometimes as the persecution and malicious treatment likely to be experienced in the pursuit of the Christian ideal. From both alike the followers of Jesus were to pray for deliverance. In various ways and at frequent times he warned them to pray that they might not be exposed to trial, subjected to testing. He knew the weakness of humanity and the danger that those he loved might be lured to error or threatened with sufferings beyond their power to resist.

Inheriting as they did a literature in which it was the tendency to attribute actions and motives good and bad alike to the divine being, as certain portions of the Hebrew scriptures plainly taught, Jesus met the common mood by boldly directing his friends to entreat the help of God in deliverance from temptation of either sort. Various devices have been suggested for the emendation of the text in the effort to avoid the imagined difficulty of attributing evil to God. But to the people of Jesus' day, and to the practiced student of scripture, the saying presents no difficulty. In fact the familiar parallelism of Hebrew writing suggests that the two expressions, "Do not subject us to temptation" and "But save us from the evil one" mean the same thing. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

L.M.S. Leaders in Conference

New Environment as Factor in Missions Problem—The German Referendum—The Religious Situation

(Correspondence from England)

LONDON, Aug. 21.—This is written from the conference of the London Missionary society at Swanwick. We are busy this week thinking out modern missionary motives and we are coming to see that the chief difference between our position and that of our founders is one of environment more than of motive. With us are many of those missionaries for whom our society is grateful, men and women with freshness of mind and a curiously varied experience. One from Madagascar, Mr. Burton, has been giving this morning a brilliant account of the new conditions in the Madagascar cities in which one task before the Christian church is to show the bearing of Christian truth upon a culture which is fed from French thought and letters. Certainly the environment of the missionary in an eastern or southern city is in many ways similar to that of a Christian minister in a western city. In the conference, in addition to the speakers intimately connected with the society today, there are two who ought to be mentioned. Mr. Bernard Manning of Cambridge brought us his fine historical learning and his definite theological beliefs and we have also for our inspiration and delight Professor Basil Matthews who is soon to return to Boston. He was for ten glorious years the editorial secretary of the L.M.S. and here he is at home among old friends. No one has done so much as he has done to change the character of missionary literature.

* * *

Famous Men on Crosswords

There is proceeding in the Times a merry controversy upon the time taken to solve the crossword puzzles which appear every day. Famous men are telling their experience; Sir Austen Chamberlain and Sir Josiah Stamp have been putting in their records. It is reported that some men take 10 minutes, others 9; it is even suggested that one famous man does it while his egg is boiling and he likes it lightly boiled. On the other hand, the "rabbits" have begun to confess their case. One declares that his record time was one day, 7 hours and 42 minutes! Mr. P. G. Wodehouse and Mr. E. V. Lucas confess themselves rabbits. Other famous solvers are Mr. Rudyard Kipling and Mr. Eden Philpotts. Indeed it begins to look as if most of our notables spend some time each day on these crosswords. Mr. P. G. Wodehouse writes: "On behalf of the great race of rabbits, those humble strivers who like myself have never yet succeeded in solving an entire Times crossword puzzle, I strongly resent these Austen Chamberlains and what not flaunting their skill in your columns. Rubbing salt on the wounds, I call it." As another rabbit I thank thee, Mr. P. G. W. It would be hard to find a puzzle so widely attempted by so many. Here is a bond which links together statesmen and authors, parsons and stockbrokers. And when at breakfast I scan the clues I know that the great of the land are also at it and somewhere a superman has solved the whole lot while I am making the first skirmishes. Humbling, I call it.

* * *

Things Political

Statesmen and other serious people are on holiday catching salmon or shooting grouse in Scotland. So far as they are thinking, I cannot believe that they escape altogether from their customary scenes. They have been pondering upon the German referendum. The minority voting against Hitler would not have seemed formidable if there had not been so boastful a campaign to secure unanimity. That more than four millions said *no*, is a significant fact. I think that, on the balance, our people believe that the new dignity given to the Fuehrer will work for peace in the immediate time. So far as an armed force is concerned, the new prominence given to the army will tell against an aggressive policy toward Austria or Italy or France. But we have had renewed warnings of what may be done by air forces. It is said on all hands that in future an attack from the air will be made as soon as an ultimatum is issued, or even before. Any nation which did this without destroying the other side's air fleet would only invite a counter-attack. Their conduct is like that of those who "committed suicide to save themselves from slaughter."

* * *

The General Religious Situation

In holiday times we may try to estimate the general trend of things in the church. It is not easy to detect a general trend for these reasons among others: (1) the power of publicity which belongs to the modern press. It has an amazing power to direct the thought of the masses and where it can find a preacher who fulfils the conditions which it needs, it can make the crowd attend on him. This is a useful but a limited power and certainly the press cannot be taken as the arbiter of the pulpit. Therefore if there are few such preachers in the public eye it does not follow that preaching is at a low ebb. It may or may not be. The press cannot decide. (2) Almost any generalization can be made with partial truth. It may be said that the modern man thinks this or that about religion, that this teaching or that will still appeal to the multitude, that this church or that is growing. There are so many varieties of thought and churchmanship that no one will do more than tentatively draw conclusions. (3) If there were some tremendously significant fact, and there may be, we might not know about it yet. Twenty years ago what did we know of Lenin, or Mussolini, or Hitler? There may be similar leaders waiting at this moment and we do not know. Yet if they are there that is a critical fact.

For my own part, to hazard a guess I

(Continued on page 1158)

South Will Profit by New Industry

Forest to Go Into Print Paper—Dry Laws of Mississippi Stand—Tributes to Two Negro Citizens

(Correspondence from the New South)

NASHVILLE, Sept. 1.—The south has no greater problem than that of creating profitable employment for several million underprivileged people. There are several million tenants, mountain dwellers and wage earners who can never afford a decent American standard of living until their incomes are increased. Forty years ago the eloquent Henry Grady advocated a development of southern resources as a means of doing this. The development of a new industry is now on that promises much. There are several million acres of timber lands in the south, most of it now "cut-over" and 3,000,000 acres of marginal land is available for reforestation. Pine trees of five varieties thrive on these lands and Dr. Charles H. Herty, a Georgia-born chemist, has developed a process for making the young pines into print paper. He was furnished an experimental pulp plant at Savannah by a contribution of $100,000, one-half by the Chemical foundation on condition that the state of Georgia furnish the other half and contribute $20,000 per year for a stated time. Georgia voted the $50,000 but Gov. Talmadge vetoed the annual contribution last year. The Chemical foundation has now donated another $100,000 for the completion of the experiment. Ten Georgia daily papers have used the product in a demonstration test and now a Memphis firm is supplying a chain of stores with an excellent ink paper for writing tablets made by combining cotton with pine pulp. The United Staes buys from $125,000,000 to $170,000,000 of print paper and of pulp for its making from foreign lands, chiefly from Canada. The spruce from which it is chiefly made requires 50 years to grow and a year for maturing after cutting; the slash pine of the south requires from seven to ten years to grow and less than a month for maturing for paper making, and it makes a paper both stronger and lighter.

* * *

New Outlet For TVA

A Georgia lad experimented with the cultivation of pine, planting in rows and cultivating with corn between the rows. The corn paid the expenses and the pines were ready for the pulp mill at the end of five years. He grew about $80 worth per acre at the present low price of $3.50 per ton, a price that will be trebled or more when the industry is developed with mills for paper making. Dr. Herty uses a sulphide process and Louisiana has the sulphur. The industry will give employment to not less than 40,000 wood cutters and haulers, once the south begins to supply the pulp and paper we now import. Mills can be profitably located in local centers and

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thus save the long hauls of from 500 to 700 miles now required by paper mills on this side of the Canadian border.

This means greatly increased employment for the very folk in the south who need it most, and it means a new outlet for TVA and other hydroelectric enterprises in the Cumberlands and elsewhere. It means the withdrawal of much marginal land from unprofitable cotton culture. Dr. Herty estimates that there are 100,000,000 million acres in the south that are fit only for timber growing; several million people live and toil on such land, making a living on the lowest of all American standards. So the development of this paper making industry will contribute to the removal of marginal lands from cultivation, the employment of several thousand workers, the relief of unemployment, help the government reforestation plans, the development of hydroelectric power and will add another industry of the decentralized and rural or semirural type. The newspaper will get 106 sheets of print paper where it now gets 100 and will save six cents out of every dollar on postage. It is worth noting that Dr. Herty's work is being done under subsidies from government and from the Chemical foundation, a non-profit organization whose income is derived from German patents turned over to it as trustee at the close of the war.

* * *

State Dry Laws Stand

Mississippi voted two to one against the repeal of the state's 25-year old dry laws. One county voted to oust four per cent beer and dry leaders plan to have referenda in other counties on the beer question. A citizens' committee has been formed to see that officials enforce the anti-liquor laws and has the hearty approval of Gov. Sennet Conner. In North Carolina the legislature refused to repeal the state dry laws. In Tennessee Gov. McAllister, who favored repeal of the 18th amendment, ran in the recent democratic primary on a platform pledging no repeal of state dry legislation and won the nomination. The state commissioner of taxation reports revenue of less than $175,000 from the first eleven months of beer. Tenneseans drank an average of less than two gallons per capita in the first year of light beer. Kentucky presents the anomaly of prohibition in the constitution and open liquor stores under a legislative act allowing the sale of "medicinal" liquor. The ailing Kentuckian can drink a quart of whisky per week for his health and without a doctor's prescription, as well as drink at his meals in public places. An attempt to repeal the state constitutional amendment will be made next year. Meanwhile counties can, by a 25 per cent petition, hold elections to remain dry. The Tennesee state bar association has proposed a "model" law for liquor control which the coming legislature will be asked to consider. It provides for taxes so low that the bootlegger cannot thrive, the prohibition of the old-time saloon, the setting up of a non-partisan board for the control of manufacture and sales, the licensing of drinkers or purchasers and giving to counties the right to remain under absolute prohibition if a two-thirds majority of the voters ask it.

Mississippi and Texas have voted exemption from taxation for homes; in Texas up to the first $2,500 of assessed valuation, in Mississippi up to $1,000. Alabama bids fair to join them in such a measure and other southern states are due for consideration of such bills.

* * *

Honor Two Negro Citizens

Nashville Negroes and many white citizens have recently paid high tribute to two colored citizens, one in life, the other in death. Dr. C. V. Roman, who died at the age of 70, was a medical specialist of fine repute, a member of the Meharry medical college faculty and the author of several volumes on medical and racial questions. Hon. J. C. Napier, now 90 years of age but still active, was honored with a testimonial. He was registrar of the treasury under Taft and Wilson, has been an official in one of the oldest Negro banks for 50 years and has never known his bank "to refuse to cash a good check, in times either good or bad." He was born free but recalls the slave markets and the fact that schools for Negro children were forbidden when he was a child.

ALVA W. TAYLOR.

Episcopal General Convention to Discuss Important Subjects

Among the themes to be discussed at the general convention of the Protestant Episcopal church, to be held in Atlantic City beginning Oct. 10, are: "The primacy of the church"; "The name of the church"; "The marriage canon"; "Alien rites"; "Christian unity"; "Women in the church" (including questions relating to deaconesses); "Negro work"; "Clergy placement" (including questions of ordination, unemployment and retirement); "National and world problems," and "The budget and program."

"Peace Action," the New Anti-War Magazine

The second number of "Peace Action," the monthly news bulletin published by the National Council for prevention of war, is at hand, and contains editorials, articles and news items. The magazine aims to serve as a builder of a strong peace movement, primarily by serving as a workers' exchange. Frederick J. Libby, executive secretary of the National council, is the editor. Subscriptions for the magazine will be received at the council's headquarters, at 532 17th street, N. W., Washington, D. C., at 50 cents per year.

Kentucky Bible Chair Will Celebrate

The 25th anniversary of the endowment of the Alexander Campbell Hopkins chair of Bible school pedagogy in the College of the Bible, Lexington, Ky., will be observed Sept. 26-28. Dr. R. M. Hopkins, secretary of the World Sunday School association, will deliver a series of lectures on religious education. Prof. W. C. Bower, head of the department of practical theology of the University of Chicago divinity school, will deliver the principal address. Dr. Hopkins is the son of Alexander Campbell Hopkins, for whom the chair of religious education is named.

Dr. Bowie Named as Lyman Beecher Lecturer

Dr. Walter Russell Bowie will be the Lyman Beecher lecturer on preaching at Yale divinity school next year.

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Friction Grows in Turk Home Policy

Popular Party Powerful—New Law Stirs Anti-Turkish Sentiment—Bulgaria and Russia Grow Friendly

(Correspondence from Turkey)

ISTANBUL, Aug. 18.—The personal rivalry existing between leading members of the popular party (Turkey's unique party) and the heads of the executive has of late sharpened to a point where it could no longer be concealed. To the general public, the situation has become known only through measures taken to strengthen the authority of government officials. That this antagonism had been growing was, however, an open secret to many an observer of Turkish home policy.

Like Italy, Germany and Russia, Turkey, too, has only one party; and though theoretically she differs from them in the fact that this one party system is not part of her political dogma, the result is much the same. For a time, a rival party was created under the leadership of Fethi Bey, now Turkish ambassador in London, but the enterprise was dropped soon afterwards. At present, with the agreement and even the assistance of the popular party, a few seats in the great national assembly are occupied by "independent" deputies. As to the gazi himself, he has never been opposed to the principle of an opposition party conceived as a means of controlling the popular party in the running of the country.

As a rule, no important scheme comes before the great national assembly unless a decision has been already arrived at in the party itself. In every village or quarter the party has a section headed by a president, who of course wields much power; besides, the central organization entertains delegates in all centers who, for all practical purposes, are rivals to the heads of the executive, without however sharing their responsibility. This antagonism was recently particularly marked at Istanbul; but it has been sufficiently conspicuous in other towns as well. In Thrace powerful members of the popular party had a hand in the Jewish exodus, even using their influence to prevent the official authorities from doing their full duty.

To cope with the situation a few changes have been effected among leading personalities of the party, while a series of permutations are contemplated with regard to province governors. Yet, while such measures mainly affect persons, no radical solution has so far been found, and it remains to be seen how people to whom power without responsibility is given may be prevented from misusing it.

* * *

New Law Provokes Anti-Turkish Sentiment

The enforcement of the law reserving a certain number of professions to Turkish nationals only has had some repercussions of a political character. For about two years consideration of foreign policy caused the enforcement of that law to be postponed. It was, therefore, assumed that such postponements would continue for a certain time; it was, at least, expected that acquired rights would not be disregarded.

Thus the decision to apply the law came as a surprise. It chiefly affects Greek citizens resident in Turkey and exercising any of these trades. Most of them have left the country where most of them were born, and have emigrated to Greece, where their influx, it is feared, will tell heavily on unemployment. The Greek government has chartered boats for the transfer of needy Greeks and their families. It is no wonder that these events have caused a revival of anti-Turkish feelings in Greece.

Next to the Greeks, the most affected elements are Italians and Maltese, who, for their maintenance, must rely on British benevolent societies. At the same time, as a consequence of the same law, a number of Bulgarians left Turkey for Bulgaria, and there again this emigration has increased the unfriendly attitude of the Bulgarian population toward the Turkish minority who number about 800,000. Turco-Bulgarian relations have in recent years been rather precarious and though perhaps no one is able to trace any real bone of contention, the situation is becoming increasingly worse.

* * *

Bulgaria and Russia

Meanwhile, the new government in Bulgaria has put into effect the intention, announced on its assumption of power, of resuming normal relations with soviet Russia. The necessary negotiations were carried on in Turkey between the Bulgarian minister and the Russian ambassador in Turkey.

Under the protocol which was signed by them at Istanbul, both contracting parties agree not to interfere either directly or indirectly in each other's home policy, nor to conduct or support any kind of propaganda and agitation on each other's territory. They agree not to permit the existence on their respective territory of organizations the object of which is forcibly to modify the other country's political or social régime.

* * *

Conspiracy Against Bulgarian Government

At the time of writing unconfirmed news is received here of a conspiracy directed against the present Bulgarian government. A large number of officers and civilians are reported to have been arrested. Further details are lacking. Yet these events, if they are according to fact, may easily be linked with the drastic steps taken in recent times by the government to free the country from the terrorism of the IMRO (International Macedonian revolutionary organization). To people little informed of the conditions which for decades have prevailed in Bulgaria, this organization is the most unexpected thing that can be imagined. Originally, it was a highly disciplined force striving for Macedonian liberty; but in recent years it appears to have developed into a confederation of gangsters.

That organization levies an annual tax over and above taxes payable to the state. Besides, every workman has to obtain a permit to work in Macedonia, paying to the organization a percentage of his wages for the privilege, and even state employes in Macedonia have to pay taxes to it. Every Macedonian-owned business, anywhere in Bulgaria, has to pay ten to fifteen per cent to Macedonian funds, while non-Macedonians, too, notably Jews, have often been blackmailed and forced to pay substantial contributions.

E. GUERON.

Pasadena Pastors Hit R.O.T.C.

Twenty-nine pastors of Pasadena, Calif., recently addressed a communication to the boards of education of that city attacking the place of the R.O.T.C. in Pasadena junior college. While not opposed to all military training, the ministers' statement pointed out that the control of the military unit is not in the hands of the administration of the college, that its officers are not trained in educational theory and are thus incapable of rendering the type of service demanded by the standards of the institution, that the course of study of the military unit is prescribed by the war department and that it defines democracy as "the government of the masses which results in demagogism, license, agitation, discontent and anarchy." They insist that military training is not a substitute for physical training, and suggest that the board of education refer students who desire military training to the local organizations of militia.

Red Cross Reports Membership Increase

The American Red Cross reports an enrolment of 3,802,384 for the year closing June 30, 1934—an increase of 100,518 members over the roll-call of the preceding year.

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Dr. Bradley Goes to Boston Church

Tells Why He Enters "Missionary Field"—Henry Morgenthau on New Deal—Plebiscite on the League

(Correspondence from New England)

WESTMORE, VT., Sept. 1.—The resignation of Dr. Dwight Bradley from the pastorate of "one of the historic New England churches" with 1,013 members "in a de luxe suburb" (Newton First) to accept that of a "distinctly missionary field in the heart of Boston" (Union Congregational, which after an honorable history of 113 years, faces the problems of a changing and boarding-house population with a membership of 389) has called forth widespread comment. Dr. Bradley will, indeed, combine the pastorate with the Stone professorship of applied Christianity in Andover-Newton seminary. But in his former pastorate he has been serving as associate professor of worship in the same institution. Dr. Bradley's own interpretation of the step will interest readers of The Christian Century.

"I am undertaking the task," he says, "of trying to help define and change the relation between the church and the political-economic setup that now prevails. The church must reassert her independence, or wither and die. She has something more to say to business and the state than a polite acknowledgement of gratitude for funds and police protection. In a church set down in the midst of a metropolis, I think that I can speak to better effect than in a prosperous suburb. I hope to get a hearing from the students that throng Boston (estimated at 40,000), from victims of unemployment and from radicals, as well as the more prosperous. I will have opportunity to put into realistic practice what I teach in the classroom, and give our theological students contact with a strategic city situation. I have discussed with Mr. Stoneham of the South End house, founded by Prof. Woods of Andover, restoration in a measure of the original relationship of seminary and social settlement. The work is backed by Old South church, the Congregational churches as a whole through the City missionary society and the Massachusetts conference. I am a fervent evangelical in faith, a classicist in cultural interest, a socialist in economics, a believer in democracy in every field, and above all a convinced churchman so far as the church is true to the ideals of the kingdom of God."

* * *

Past Influence of Church On State Recalled

On August 16, a special town-meeting celebrated the 300th anniversary of the founding of "Old Ipswich," Mass. Leverett Saltonstall—speaker of the Massachusetts house of representatives and a descendant of "The Worshipful Mr. Saltonstall" who chose the town for his home and, though only 25, was immediately given public office—was a guest speaker. A cachet used in the decorations credited Ipswich with being the "birthplace of American independence." For, only 50 years after its founding, the resistance of its settlers to taxation, at no little hazard, caused the colony to give serious consideration to the usurpations of agents of the crown. The town also saw the departure of the first "covered wagon" for the Northwest territory, beginning the great exodus from all the New England states from 1787 to 1800. Rev. Manasseh Cutler, pastor of its church, became known as "The Father of Ohio." He plainly told congress: "If we venture our all with our families in this enterprise, we must know beforehand what kind of foundation we are to build on." President Jefferson had proposed that slavery be excluded after 1800. Dr. Cutler said: "Exclude it now, or the company will not purchase the proposed 1,500,000 acres of land!" He also demanded support of the church by grants of land, a New England idea; and provision for the education of children.

* * *

Will the State Absorb The Church?

At the Hancock county conference, nonsectarian and non-partisan, meeting in the Unitarian church, Ellsworth, Me., Aug. 16, Henry Morgenthau, former ambassador to Turkey and father of the present secretary of the treasury, said that the present policies of the national government are "a recognition of the spiritual functions of the state. Today we behold the beginning of the fulfilment of the prophecy of great idealists who clung to the conviction that all men are brothers, for we see the government assuming the role of 'my brother's keeper.' We are witnessing a peaceful adoption by the state of the same spiritual leadership formerly exercised by the church. This is a restoration of dual authority under one head." To those who remember the dangers of "dual authority under one head," whether by church or state, as exemplified in history or today in Germany, this utterance may seem most disquieting. But one of the hearers, Rev. Edwin Fairley, writes: "Henry Morgenthau's seemed the most Christian utterance in that remarkable conference which brought together 750 people in midsummer. I would fain recover the rapture of last week."

* * *

A Plebiscite on the League Of Nations

Massachusetts is the only state in the union where, under the public opinion act, it is possible to get upon the official ballot, at regular elections, questions of general public policy. The peace action committee under the leadership of Ralph A. McGilvra, assisted by the state League of Na-

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tions association, has already filed petitions insuring submission of the question of America's membership in the League of Nations, in twelve representative districts, and expects to secure it in no less than 100 cities and towns. The same question was submitted in 11 cities in 1932. In Malden, where six years before only 34 per cent voted in favor, two years ago 56 per cent favored. In other states a petition is being circulated—"Believing that the collective system which includes the Kellogg pact, to which the United States is a party, and the League of Nations, can best prevent war, we urge that the United States become a member." While members of the association itself doubt that the time is ripe for such an effort, it is being pushed with the hope of securing 1,000,000 signatures throughout the country this fall, and has revived the issue of America's relation to the league.

* * *

News Notes in a Nutshell

The 54th season of the Northfield summer conference, which closed Aug. 20, was marked by increase both in attendance and enthusiasm. It was in 1880 that Dwight L. Moody first met there with an earnest group of workers for prayer, Bible study, and, to use his own words, "to wait upon God for fresh anointment of power from on high." The Northern New England school of religious education at Durham, N. H., also had the largest attendance on record.

The world war memorial erected by the town of Orange, Mass., represents a disillusioned doughboy telling his story to an eager lad, with the motto on the pedestal below interpreting the lesson: "It shall not be again!" "We tried," says Rev. Wallace G. Fiske, chairman of the committee, "to establish the idea of the necessity of peace, and not to benefit armament manufacturers."

At Plymouth, Vt., Aug. 26, the Calvin Coolidge memorial association was formed with 100 members. The exact form of the memorial is to be determined, but the proposal to preserve the general store, district school, and the Wilder and Coolidge homes met with general approval.

A centennial which was *not* celebrated on Aug. 11 was the burning of Ursuline convent in Somerville on that date, 1834. In January a novice had made a dramatic "escape" and "capitalized the rampant bigotry of the day." A mob of not more than 150 persons drove out pupils and nuns and burned the convent, while the authorities dallied and a crowd of 2,000 watched. An indignation meeting was held the next day in Fanueil hall. After a hundred years, bitterness still lingers in Somerville, now half Roman Catholic. But times have changed for the better when a priest, a rabbi and a Protestant clergyman can tour the country, speaking on the same platforms in behalf of good will and cooperation!

Roger W. Babson told a conference on religious work at Camp-Farthest-Out, at Harpswell, Aug. 29, that the building and maintenance of homes is the only one in which government interference will have a constructive effect. He would "gradually provide national unemployment and other mutual insurance as a substitute for savings."

EDWARD TALLMADGE ROOT.

Religious Work Among Indians

Activities by Churches in Minnesota Seen as Fruitful—Legion Head Warns Against Communists

(Correspondence from Minnesota)

VIRGINIA, MINN., Aug. 25.—I recently visited the Indian reservation at Nett lake, Minn., 125 miles northwest of Duluth; and while there I had the privilege of reading the marriage service for two young Indian people in the Indian church. Rev. F. H. Pequette, a Chippewa Indian, and member of the Northwestern Minnesota conference of the Methodist church, has been pastor of this and two other groups of Indians in this section for the past 28 years, and to him I am indebted for the happy experience of the week, and for many of the facts I am writing in this letter.

The Indians have been in this particular locality for probably 250 years. Up to about 25 years ago they lived mostly in tepees and wigwams, but at that time it was made a government reservation and better houses, frame or log, were provided by the government. The road into the reservation follows, I presume, the winding Indian trail of earlier years, though it is now graveled. There are no sidewalks in the village and the houses are set at varying angles along the streets. There is a well-kept commodious government school building, one store, and two churches, Methodist and Catholic. The houses are mostly log, but there are a few nicely painted frame buildings in the village and on little farms nearby. There are approximately 500 Indians in this settlement.

There are a number of other reservations in the state of Minnesota, in all claiming 15,000 Indians of the Chippewa nation. These are found at Sawyer, Mille-Lac lake, Grand Portage, Cass lake, White Earth, Leech lake and Red lake. Formerly each reservation was an agency, but now the Indian affairs for the state are administered from a head office located at Cass lake.

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Chief Industries of The Village

Nett lake is about eight by twelve miles in extent, and is almost entirely grown up with wild rice. The gathering of this wild rice constitutes one of the major industries of the village, and large quantities of it are sold. Many blueberries also are picked and sold. There is some fishing though it does not rank as an industry; and a little trapping is carried on by the older men. Many of the young men find winter employment in the lumber camps, and many are employed in the C.C.C. camps at the present time. The women do some bead lace work, and some rug weaving.

A great deal of timber has been cut by the government from the lands ceded to the Indians and the proceeds from the sale of this deposited in the United States treasury. The interest from this money is used for the maintenance of the Indian schools, for administrative purposes, and for the annuity payments to the Indians. Thus the Indian viewpoint is that the work carried on among them by the federal government is not a gratuity but is financed by the income from their own lands. Any per capita payment made to the Indians, other than the annuity, is taken from the principal.

* * *

Religious Work Among The Indians

I think it may be said that the Minnesota Indians are much more Christian than pagan, and that there is not much that might be called truly primitive life. Of course there is much of superstition, but that is found also among many whites. The church is carrying on work in nearly all the settlements of the state. The Episcopal and Methodist churches are at work among the Cass lake Indians; the Finnish Congregationalists are at Sawyer, and the Methodists also; there is a Catholic church at Grand Portage, and one also at Big lake near Sawyer; the Catholic church at Nett lake has very few adherents; a white Methodist church at Vineland on MilleLac lake is used by the Indians. At Nett lake the Methodist church is just now putting in a young lady social worker, who will in large measure take over the work of Rev. Mr. Pequette who is retiring from active service this fall. It is the opinion of the writer that a religious and social ministry, working in the homes, through the Sunday school and midweek services, and through club and recreational activities and study classes, will prove a very effective method in carrying on this work among the Indians. The result will be awaited with considerable interest.

* * *

Warns Against Communists

Edward A. Hayes of Decatur, Ill., national commander of the American Legion, speaking at the state meeting at Duluth, Minn., last month, stated that he visualized his organization as the "bulwark of protection to America against the communistic menace." He fears the "strange tenets" that are spreading "in our schools, in our colleges, in our churches and our social organizations—even in governmental circles."

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Bohemian Church Dedicated

A new Bohemian Presbyterian church, located at Deephaven Junction, a suburban community near Minneapolis, was dedicated Aug. 6. Dr. F. Ponorky, who organized the church in 1890, was an honored guest.

EDWARD W. STODGHILL.

Lipsky Foresees Forceout of Jews from Europe

Louis Lipsky, national chairman of the American Palestine campaign, and American member of the World Zionist executive and of the Jewish Agency for Palestine, returning from Europe, makes this statement: "A survey of Jewish conditions abroad forces the conclusion that, granting even a slight let-up in the political and economic persecution of the Jews in one or more countries, we shall undoubtedly have to face during the next decade a forced Jewish emigration of the magnitude of the Russian Jewish exodus beginning in 1880. Other than Palestine, there is no country prepared or willing to open the door to any substantial Jewish settlement. In fact, all other doors are practically closed."

XUM

Seeing Sights at Grand Circus Park

Churches, Ministers, "Y" Secretaries and Pigeons—Grass Is Growing Again in the Park!

(Correspondence from Michigan)

DETROIT, Sept. 1.—Old Central Methodist Episcopal church with its four-faced clock in the steeple, the church where Bishops Leete and Smith preached before their elevation to the bishopric, where the brilliant Hough and the eloquent Gray flung forth their sermons; the church to which the buoyant, breezy Dr. Frederick D. Fisher, former bishop of India, is to come as minister the latter part of September. Pigeons, clouds of pigeons, blue and white and reddish, fly from the steeple, hover about the grass-carpeted section of the Circle and settle restlessly on the ground, seeking food and certain to find a benefactor with a bag of grain which he scatters among the feathered beggars and observes with delight the greedy manner in which they gulp down the corn. A grand old church, strategically located, fragrant with mighty traditions and unafraid of preachers who dare to think for themselves. . . .

The downtown Y.M.C.A. building, sometimes called "The Adams Street branch," but actually the official headquarters of the Y in Detroit. Here Dr. Adolph Studer has served as general secretary for more than 40 years—Studer, whose eyes are bright and piercing, chin outthrust, figure sprightly and waist still slenderish. And next in rank to Dr. Studer, both in years and authority, Wellington M. Logan, the "Duke," alert, agile, athletic, who knows more Detroiters of every walk of life than any preacher, politician or policeman of this city. . . .

Crossing the Circle comes Dr. Benjamin Jay Bush, minister of Westminster Presbyterian church, a spiritually minded man, yet ever so human. Dr. Bush was on top of the world during his ministry in Lexington, Ky., a city where they place popular preachers on pedestals and keep them there. From such a delightful community and a most successful pastorate, Bush came to a confessedly hard job in this metropolitan center. He nearly died of loneliness the first year of his ministry here, but without batting an eye or weeping on anybody's shoulder, he squared off, faced the situation boldly and has come into his own. He approaches smiling with outstretched hand to greet a friend. Dr. Bush looks not at all clerical; to a casual observer just a business man on his way to an appointment. . . .

* * *

Grand Circus Park Returns to Normal

A year ago Grand Circus park appeared differently. Then Mayor Frank Murphy permitted the communists to gather here and vent their grievances. Someone was always orating here. Then, the pigeons fluttered about on the outer rim and the grass was ground away under countless feet endlessly moving.

Mayor Murphy resigned to accept the

MORRISON says: "Get This Book on My Say-So!"

The Christian Century Pulpit • The Editor's Page

THE EDITOR'S PAGE

The Book of the Month

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY, *by nine writers—E. Stanley Jones, Kenneth Latourette, John A. Mackay, William Paton, Luther A. Weigle, Francis P. Miller, Henry P. Van Dusen, Francis J. McConnell, and Basil Mathews. The Round Table Press. $1.50.*

THIS book cuts right into the marrow of our Christian problem. It is called a study of Christian missions, and it is that. But it goes so deep into the roots of Christian missions that it becomes a study of Christianity itself as Christianity confronts the total world situation. Each writer contributes a chapter. He has put his best thought into it. Every chapter glows with insight and burns with conviction. Van Dusen on "The Mood of Our Generation" lays bare the human reality with which religion must deal. "The incense of self-glorification," he says, "which modern men have been burning at their own altar is speedily evaporating. We begin to see ourselves truly at last. And the mirror returns to us a disquietingly stupid and weak and bewildered countenance. Ours is the paralysis of humiliating self-discovery." Bishop McConnell, writing about poverty under the heading, "The World Economic Crisis," puts Christianity into the economic struggle by this indisputable formula: "If the teaching of Jesus assigns so important a place to the giving of a crust of bread to a hungry man, Christianity must give itself more and more to the direct teaching that it is a Christian duty to increase the material responsiveness of the earth." Francis Miller, writing on "The New Religion of Nationalism," declares that the Christian answer to the totalitarian state "must be given in terms of membership in another organic society—the church—which conditions all other social loyalties." It isn't fair to make quotations from some and not from all these writers, but I have no space for more. Get this book, pastors. Get it on my say-so! I venture that if I promised to refund the price to any disappointed reader I would not lose a cent.

Charles Clayton Morrison

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governor-generalship of the Phillipines and in his place is Frank Couzens, son of Senator Jim. Mayor Couzens promptly stopped the communists congregating at Grand Circus park, so the grass is coming back, the pigeons are at home again and the benches are filled with the unemployed who do their talking in conversational tones.

Over there to the left is a good natured looking Negro who listens smilingly at something his neighbor, a white man, is telling. It must have been a very funny story for the Negro throws back his head and laughs melodiously. The laugh is infectious for others join in and thus one ripple of hearty laughter makes even the unemployed akin. A good place this to get material for sermons!

EDGAR DEWITT JONES.

K. of C. Condemns Salacious Motion Pictures

At its recent convention held in Detroit, Mich., the Knights of Columbus vigorously condemned the production and exhibition of salacious, suggestive and immoral motion pictures, and the officers of the order were instructed to take steps to promote the current campaign against indecent films. The meeting also amended a rule of the order which barred from membership anyone engaged in the manufacture or sale of intoxicating beverages. By the revision, persons engaged in the sale of liquor in sealed containers for consumption off the premises become eligible for membership. Those engaged in the manufacture of liquor or its sale by the glass are still barred from the organization.

Radio-In-Education Conference Will be Held in Chicago

Oct. 8, 9 is announced as the date for the forthcoming annual assembly of the National advisory council on radio in education, which will be held in Chicago—five sessions at the Drake hotel, and one at the Hall of Science at the Century of Progress exposition. "The importance of radio broadcasting in a changing social order" is to be the general subject of the conference. Among the speakers will be Sec. Harold L. Ickes, Dr. John H. Finley, Walter Damrosch, Dr. Robert M. Hutchins, Dr. Walter Dill Scott, Dr. Frederick P. Keppel and Dr. Harry W. Chase.

Montclair Baptist Leader to Retire from Ministry

Rev. Albert B. Cohoe, for the past 14 years minister of the First Baptist church of Montclair, N. J., has tendered his resignation. He announces his intention to retire from the ministry. He will devote his time to a new education plan, it is stated.

Wisconsin Students Condemn R.O.T.C.

An anti-war meeting was held at the University of Wisconsin summer session, being sponsored by the Summer school for workers in industry, the Baptist student group, the National student league, the League for industrial democracy and the university Y. Resolutions were passed in which the meeting was put on record as "urging the discontinuance of all military training in schools and colleges in this country." This action was taken on the basis that the R.O.T.C. "tends to teach that war is inevitable," "is not effective in orienting us for world citizenship," and because "the dictates of conscience are stronger than those of state." The session also passed resolutions urging that "the manufacture, sale and transportation of arms and munitions be undertaken by disinterested governmental agencies."

Prof. Tillich Will Address Socialist Christians

Prof. Paul Tillich, formerly leader of the religious socialists of Germany and now at Union seminary, will speak on the religious and political problems of the middle class at the Conference on Socialist Christianity to be held at Brookwood Labor college, Katonah, N. Y., Sept. 17, 18. Reinhold Niebuhr, Francis Henson and others will have charge of various sessions. Details of the conference may be secured by addressing Mrs. Evelyn Young, 157 Montague street, New York.

Massachusetts Women Organize to Fight Liquor, War

Christian women of Massachusetts have recently launched a new organization to be known as the Massachusetts union for political action. The immediate task of the union is outlined in 14 points, which include, among other objectives, the elimination by political action of liquor, gambling, lotteries and war making for greed. The union asks also for "a fair deal for labor and capital, employer and unemployed," "a square deal for farmers" and "a Christian deal for women and children." Mrs. William H. Brown, of Boston, heads the new body.

Women Preachers Elect Officers

At its annual convention, held in Chautauqua, O., in mid-August, Mrs. M. Madeline Southard of Kansas City, was reelected president. Other officers are: Ada L. Forster, Milwaukee, vice-president; May E. Bullock, Trotwood, O., general secretary; Elizabeth Wilson, Appleton, Wis., recording secretary, and Ella L. Kroft, Indianapolis, treasurer.

Evangelical Synod Declares Against War

At its annual convention, held Aug. 21-23 in Milwaukee, the Evangelical brotherhood (Evangelical Synod of N. A.) passed resolutions against war. The resolutions read: "Realizing that war is the most vicious collective sin of modern society, a savage denial of Christianity and the death knell of all civilization, we as Christian Brotherhood men herewith declare war anew on the entire war system with its ghoulish war profits, its artifically stimulated hates, fears and suspicions, its competitive armaments and imperialism, and serve notice on the war makers, that we shall in the event of another war refuse definitely all support or participation in such slaughter, but rather pledge ourselves to building an international brotherhood of all peoples, founded on justice, equity and good will to all."

Methodist Youth Consider World Problems at Chicago

Methodist young people from 43 states participated in the sessions of the National Council for Methodist Youth, which was held in Evanston Aug. 30-Sept. 2. In his keynote speech, Albert Edward Day of Baltimore called to a new world—a new economic world, a new political world, a new social world, a new ecclesiastical world, a new ethical life, a world of new and better racial relations. Other addresses stressing the challenge to youth in this new time were given by Ralph E. Diffendorfer, Frederick C. Eiselen, Dr. Regina Westcott-Wieman, Clarence T. Craig, Kirby Page and others. The National council was shown to be thoroughly pacifist. Some of its strongest resolutions were on the subject of war. It is reported that there is to be a new national organization of Methodist youth, not supplanting the Epworth league or any other youth organization now in the field; rather, it will integrate them into conference organizations to meet biennially and elect a national council consisting of one delegate from each conference and mission. An extended report of the recent Evanston meetings will be published next week.

Congress Against War to be Held in Chicago

The annual meeting of the American League against war and fascism will be held in Chicago Sept. 27-29. Prominent international figures have been invited to speak, such as Romain Rolland, Madame Sun Yat Sen and Maxim Gorky. Last year's meeting was attended by 2,616 delegates from 35 states. An even larger attendance is expected this year. Full information may be obtained by writing the League, at 112 E. 19th street, New York.

Scottsboro Case to be Reheard in October

It is announced that a rehearing will be given the Scottsboro case in October by the Alabama supreme court, which earlier con-

CORRESPONDENCE FROM ENGLAND

(Continued from Page 1152)

believe that the church of Christ has a splendid chance to do its own job boldly. No one who counts for much anywhere wants it to dissemble or to play for safety or to invite timidly the cooperation of those who do not accept its beliefs. The man outside the church says: "In God's name if you have anything to tell us which others do not tell say on and we will listen. But in that same name if you have nothing which others have not got, then shut to your doors." What is wanted of the church is not first of all philanthropy or reforms or recreation, but some word about God, the living God, whose glory men claim to have seen. The church of the future will have to be a church first of all.

* * *

And So Forth

The death of Sir Nigel Playfair takes from us a first class actor and a distinguished producer of plays, famous most of all for his production of "The Beggar's Opera."

Last Sunday, being at Carr's Lane, Birmingham, I heard accounts of the happy interchange of greetings between Birmingham, Alabama, and Birmingham, England. The photograph of the minister of Carr's Lane and the mayor of Birmingham, Alabama, was shown to me.

Last week I got even with my American friends by visiting Stratford-on-Avon and seeing a lovely performance of Midsummer Night's Dream. I may some day see the Tower!

EDWARD SHILLITO.

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firmed the death sentences of Haywood Patterson and Clarence Norris. Theodore Dreiser, the novelist, recently addressed an appeal to President Roosevelt to intervene in the Scottsboro case as Woodrow Wilson did in the Mooney case. It will be remembered that President Wilson prevailed upon Gov. Stephens of California to commute Mooney's sentences from hanging to life imprisonment. The American Civil Liberties union is raising funds to cover legal expenses in connection with a rehearing of the Scottsboro case.

Prepare for Methodist Celebration in Baltimore

Bishop E. H. Hughes of Washington is chairman of the program committee of the Methodist sesquicentennial to be held in Baltimore Oct. 10-14. A program has been arranged and delegates from three Methodisms and the colored branches have been appointed. Features of the program include a great chorus which will sing "The Evangel of the New World," an oratorio expressing the historic movement of evangelism through the wilderness. A pageant, "The Spreading Flame," will be presented three times.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Cat's Paw

(Harold Lloyd, Una Merkel) (Fox) Lloyd, as trusting son of missionary in China, comes to America where he is innocently involved with crooked politicians and racketeers. Clever, suspenseful, highly amusing farcical situations ensue with hero turning tables on crooks in hilarious though decidedly grim fashion. Some strong scare scenes.

For A: Very good. For Y: Very good. For C: Mostly good.

Housewife

(Bette Davis, George Brent) (Warner) Dull, trite, unconvincing triangle affair, following familiar pattern of the plodding husband prodded by devoted wife into sudden, amazing financial success. Then menace of amorous vamp, with husband's realization of wife's worth in time to avoid divorce.

For A: Dull. For Y: Hardly. For C: No interest.

Life of Vergie Winters

(Ann Harding, John Boles) (RKO) Serious, finely acted role of village heroine, whose genuine, lifelong love affair with rising local hero (rather woodenly played) was made illegitimate by a heartless lie. Depressing situation, murder complications, false charges, finally solved for child and parents.

For A: Very good of kind. For Y: Certainly not. For C: No.

Murder in the Private Car

(Charles Ruggles, Una Merkel) (MGM) A novel mixture of hokum, amusing farce, and melodramatic murder mystery with very thrilling climax when car breaks loose. Wholesale murders take place in rear car of transcontinental train accompanied by usual scare devices. Exceedingly deft comedy.

For A: Fair of kind. For Y: Exciting. For C: Too exciting.

The Notorious Sophie Lang

(Gertrude Michael) (Paramount) Excellent crook-detective film with fine cast. Two arch crooks, hero and heroine, are first rivals, then lovers, after series of clever jewel thefts and thrilling escapes, and still scot-free at the end. Errol and Skipworth do fine comedy parts.

For A: Good of kind. For Y: Doubtful. For C: No.

Now and Forever

(Gary Cooper, Carol Lombard, Shirley Temple) (Paramount) Engaging, superclever child only decent element. Herofather and heroine-mistress roam world glamorously, cheating their way. He tries to sell child, commits murder, till child is conveniently "placed," and the two resume old life, happy though hunted.

For A: Depends on taste. For Y: Unwholesome. For C: By no means.

Springtime for Henry

(Otto Kruger, Nancy Carroll) (Fox) Ultra-sophisticated, romantic farce centering around affairs of a gay, philandering bachelor. Slow moving story with tawdry dialogue and flat comedy. Well staged but without sparkle. Waste of good cast.

For A: Poor. For Y: Certainly not. For C: No.

Best Recent Films for Family:

The Circus Clown	We're Rich Again
Charlie Chan's Courage	Handy Andy
The Old Fashioned Way	Treasure Island

Films of Special Interest for Adults:

Bulldog Drummond Strikes Back	Let's Try Again
Of Human Bondage	Affairs of Cellini
Whom the Gods Destroy	One More River

BOOKS RECEIVED

The Gods of Men, by Oswald W. S. McCall. Harper & Brothers, $1.00.

Religious Poems of John Greenleaf Whittier, by Augustus T. Murray. Friends' Book Store, $1.00.

Religious Picture Sermons, by Harold Francis Branch. H. M. Shelley, $2.00.

Let Not Your Heart Be Troubled, by James I. Vance. F. H. Revell, $1.25.

Great Sermons for Growing Disciples, compiled by A. Earl Kernahan. Revell, $1.50.

The Help Each Other Club, by Booth Tarkington. Appleton-Century, $.50.

Lincoln's New Salem, by Benjamin P. Thomas. The Abraham Lincoln Association, $1.00.

Photoplay Appreciation in American High Schools, by William Lewin. Appleton-Century, $1.00.

A Bosphorus Adventure, by Mary Mills Patrick. Stanford Univ. Press, $2.25.

Challenge to the New Deal, edited by Alfred M. Bingham and Selden Rodman. Falcon Press, $2.50.

Followers of the Way, by H. F. B. Mackay. Macmillan, $1.75.

Reunion, by Frank E. Wilson. Morehouse, 10 cents.

We Are the Builders of a New World: a Summons to Youth, edited by Harry H. Moore. Association Press, $1.50.

Conversion: the Old and the New in Religion from Alexander the Great to Augustine of Hippo, by A. D. Nock. Oxford, $5.00.

D is for Dutch, a Last Regional Novel, by Thames Williamson. Harcourt, $2.00.

Tarzan and the Lion Man, by Edgar Rice Burroughs. Burroughs, Tarzana, Calif., $2.00.

Those Who Perish, by Edward Dahlberg. John Day, $2.00.

Lowell and Abigail, a Realistic Idyll, by Mary Dillingham Frear. Privately printed, New Haven, Conn.

Money Makers and Moral Man, by Joseph F. Fletcher. Morehouse, 10 cents.

Partners in Play: Recreation for young men and women together, by Mary J. Breen. National Recreation Association, New York, 75 cents.

Dear Bob: Letters of a Preacher to his Son, by Ralph S. Cushman. Abingdon, $1.00.

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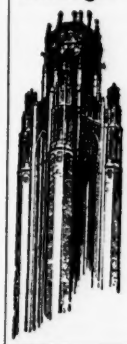

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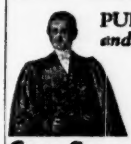

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